THE ELDERS OF TABLĪGH AND THEIR RELATIONSHIP WITH TASAWWUF

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by
Hadrat Maulānā Quṭbud Dīn Mullā Sāhib
(khalīfah of Hadrat Maulānā Muhammad Manzūr Nu'mānī Sāhib ﷺ)

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DEDICATION

I dedicate this book to:

a) The founder of *tablīgh*, Hadrat Maulānā Muhammad Ilyās Sāhib Dehlawī *rahimahullāh*, whose burning restlessness woke the *ummah* from the dream of pride.

b) Hadratjī Thānī, Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh*, who proved that absolute conviction, continuous action, love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and constant jihād are the swords of true men.

c) Hadratjī Thālith, Hadrat Maulānā Muhammad Inʿāmul Hassan Sāhib *rahimahullāh*, who guided the *ummah* through a balanced path.

d) All the *muballighīn* (those involved in *tablīgh*) and *mujāhidīn* who, from the beginning of the movement till today, presented a new episode of efforts and sacrifices.

Qutb ad-Dīn Mullā
Belgaum

INTRODUCTION

When Allāh's *taʿālā* mercy is directed towards His servants, He displays the means for their guidance. This is the reason for commissioning the Prophets *ʿalayhimus salām*. They call the servants of Allāh *taʿālā* towards Allāh *taʿālā*. By virtue of the finality of the prophet-hood of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, this work [of inviting people towards Allāh *taʿālā*] fell on the shoulders of every member of the *ummah* of Muḥammad *ṣallallāhu ʿalayhi wa sallam*. The *ʿulamā'* and *mashā'ikh* are specifically qualified and responsible for this duty.

The virtues of inviting towards Islam and the merits of making efforts in this regard are mentioned in the Qur'ān and Ḥadīth. We also find the statements of the *ʿulamā'* and *mashā'ikh* in this regard. Rejecting these entail rejecting Rasūlullāh's *ṣallallāhu ʿalayhi wa sallam* system of *daʿwat*. Thus, this great work of *daʿwat wa tablīgh* does not need unnecessary and newly-coined terminologies. It has its own greatness and importance.

The person whom Allāh *taʿālā* enabled to get involved in this blessed work is truly blessed. It is therefore necessary for him to acknowledge his weakness, lack of resources, and incapability; but to remain fully attached to it with gratitude and excessive *istighfār* (seeking forgiveness from Allāh *taʿālā*).

It is necessary for those whom Allāh *taʿālā* blessed with the opportunity of engaging in *daʿwat* to make efforts to understand the methodology, nature and delicacy of this work. They must not allow their words and actions to be tainted in any way. Our relations with people must be correct, and our way of speaking with them must also be correct.

When a movement spreads, it becomes difficult for it to continue in its methodology and principles. Hadrat Maulānā Ibrāhīm Sāhib Dewlah *dāmat barakātuhum* says:

> "When a movement is moving ahead and is well-received, it causes conceit in its members. This is a calamity. A person is conceited by his wealth, his worship, and everything else. When foods are digested, they give strength to the body. When they are not digested, they cause indigestion. Similarly, we get indigestion in *Dīnī* works in the sense that this results in conceit. When conceit comes in, mutual love, affection and unity come to an end."[1]

It is extremely necessary for those who are engaged in the field of work to be taught by those whose works were accepted by Allāh *taʿālā*. Allāh *taʿālā* opened the way of this work [of *tablīgh*] to Hadrat Maulānā Muhammad Ilyās *rahimahullāh*

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[1] *Al-Furqān*, April 2011.

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because of the pain, sorrow and concern which he had for the *ummah*. However, the level of his caution can be gauged from the following statement made by him:

> "My position should not be considered to be any higher than any ordinary believer. To do something solely because I say it would be irreligious. When I say anything, weigh it against the Qur'ān and Sunnah, then think and ponder over it, and act according to your responsibility. I merely give out advice."

He says further on:

> "Hadrat ʿUmar *radiyallāhu ʿanhu* used to say to his companions: 'You placed a very heavy responsibility on my head. You must all keep a watchful eye on my actions.' I also insist on and beg of my friends to keep a watchful eye on me. The moment I err, they must reprimand me. They must also make *duʿā* for my rectitude and correctness."[1]

Thus, just as it is essential for the workers to carry on with their good work, it is essential for them to be constantly on their guard. It is also necessary for them to understand the concerns, thinking, and far-sightedness of their elders so

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās,* p. 169.

that the movement may remain on its original way.

There is a lot of accommodation in this work, and we have to move ahead with open-heartedness. In the first half of the 19th century, certain writers and authors wrote in a manner which caused the following:

1. It resulted in people making objections against the *'ulamā'*.
2. It resulted in lack of confidence in the *aslāf* (pious elders). This resulted in an atmosphere of liberal-mindedness and self-opinionated people.
3. *Dhikr* and *tasawwuf* came to be regarded as poisons which were given to people as antidotes.

In this way, disregard for the *madrasah, khānqāh*, etc. developed in the *ummah*. The elders turned their attention fully so that the *ummah* does not become a target of such controversies. The *'ulamā'-e-haqq* spoke out openly against such disrupting thoughts. This was an occasion when the work of *tablīgh wa da'wat* was on the rise. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* also perceived this danger and turned his direction to putting a stop to it.

(a) Those who were proceeding in *jamā'at* were encouraged to meet the *'ulamā'* and *sulahā'* (pious servants of Allāh *ta'ālā*) if they went to any place where such

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personalities resided. They were told to visit them first, request them for their *duʿās*, and try their utmost to obtain their assistance. This type of encouragement was given so that a distance is not created between the *ʿulamā'* and the masses.

(b) Lack of confidence in the *aslāf* (pious elders) must not develop whereby people succumb to liberal-mindedness and their self opinions and in so doing, the *ummah* goes further away from *Dīn*. Hadrat Maulānā Muhammad Ilyās *rahimahullāh* said the following very explicitly:

> "There is one principle in this regard: there must be no liberal-mindedness and self-opinions. Instead, restrict yourselves to the advice and counsel of those elders who expressed their reliance on the elders of the past in *Dīnī* matters, whose special bond and affinity with Allāh *taʿālā* is well-known and accepted."[1]

(c) The third thing towards which he turned his attention was that people should not distance themselves from *dhikrullāh* (the remembrance of Allāh *taʿālā*) and thereby sever their bond from Him. The importance of knowledge of *Dīn* and *dhikrullāh* must be created in those who

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās,* p. 120.

> are occupied in this work [of *tablīgh*]. He said in this regard:
>
> "All your going and coming, and all your efforts and endeavours will go to waste if you do not give due importance to knowledge of *Dīn* and *dhikrullāh*. In fact, there is a serious danger of all these efforts opening a new door of tribulation and deviation if you disregard these two factors [i.e. knowledge of *Dīn* and *dhikrullāh*]."[1]

In this way, Ḥadrat Maulānā Muḥammad Ilyās *raḥimahullāh* paid particular attention to having *taʿlīm* (education), *tazkiyah* (purification of the soul) and *daʿwat* (propagation) moving together. This was the only way of creating unity and harmony in the *ummah*, and this was the essential objective of this work of *tablīgh*. In fact, Ḥadrat Maulānā Muḥammad Ilyās *raḥimahullāh* considered the creation of unity in the *ummah* to be the actual objective of his efforts. He says:

> "Through this movement, we want to create unity and harmony among the *ʿulamā'*, people of religion, and people of this world in every place. Moreover, we are concerned about creating love, affection and unity among the different circles of *ʿulamā'* and people of religion. In fact, it is an important objective of our work. *Inshā*

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[1] *Malfūẓāt Ḥadrat Maulānā Muḥammad Ilyās,* p. 39.

> *Allāh*, it is this religious *daʿwat* which will be a means to realize this objective."[1]

We will therefore have to be extremely vigilant in ensuring no word or action of ours causes any defect or disunity. And, as per Ḥaḍrat Maulānā's expectations, this blessed work of *daʿwat* must be a means of creating a bond and link among all these departments.

So there is a need to understand the aim and objective of the broad-mindedness of the original elders of *daʿwat*. How did our three elders of *tablīgh* (Ḥaḍrat Maulānā Muḥammad Ilyās *raḥimahullāh*, Ḥaḍrat Maulānā Muḥammad Yūsuf *raḥimahullāh* and Ḥaḍrat Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib *raḥimahullāh*) perceive this phenomenal work of *daʿwat*? And what did they want to achieve through it? It is necessary for us to understand this. This book is written with this objective in mind. May Allāh *taʿālā* set right our thoughts and views through what is said here. If not, there is a fear of all our efforts going to waste. May Allāh *taʿālā* enable us to understand the essence of this great work of *daʿwat wa tablīgh*, its features and its intricacies. Āmīn.

Quṭb ad-Dīn Mullā
Belgaum
Friday, 23 Jumādā al-Ukhrā 1432 A.H./27 May 2011.

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[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās,* p. 39.

THE ELDERS OF TABLĪGH AND THEIR RELATIONSHIP WITH TASAWWUF

Tazkiyah wa ihsān – a very important department of *Dīn*

Tazkiyah wa ihsān or *sulūk wa tasawwuf* is an extremely important department of *Dīn*. A person's *Dīn* cannot be perfect without it, and in its absence, he does not enjoy the sweetness of *īmān*. With regard to the authenticity and genuineness of this department, Hadrat Maulānā Muhammad Manzūr Nuʿmānī *rahimahullāh* writes:

> "For over 1 000 years, the most righteous level of the *ummah* of Muhammad *sallallāhu ʿalayhi wa sallam* has unanimously stated that this system (known as *sulūk wa tarīqah*) is authentic as regards its principles, and successful in the results it produces for the purpose of obtaining the light of conviction and establishing a bond with Allāh *taʿālā*. Who can deny that the famous *auliyā'* of the *ummah* such as – Khwājah Maʿrūf Kharkhī, Bishr Hāfī, Surī Saqatī, Shafīq Balkhī, Bāyazīd Bustāmī, Junayd Baghdādī, Abū Bakr Shiblī, Shaykh ʿAbd al-Qādir Jīlānī, Shaykh Shihāb ad-Dīn Suhrawardī, Shaykh Ahmad Rifāʿī, Shaykh Abul Hasan Shādhilī, Khwājah ʿUthmān Hārūnī, Khwājah Muʿīn ad-Dīn Chishtī, Khwājah

Bahā' ad-Dīn Naqshbandī – and then the thousands of others in the past three centuries, such as – Khwājah Bāqī Billāh, Imām Rabbānī Mujaddid Alf Thānī Shaykh Ahmad Sirhindī and his *khulafā'*, Shāh Walī Allāh Dehlawī, and Sayyid Ahmad Shahīd *rahimahumullāh* – and hundreds and thousands of others like them were not only bearers of this system of *tasawwuf*, but were leaders and imāms in this field. Hundreds and thousands of people acquired this treasure by remaining in the company and under the tutorship of each of these personalities. A person who has some knowledge about these chains of personalities knows fully well that whatever these personalities achieved was because of their affiliation with this system. If a system could produce so many leading personalities and people of true righteousness – who ought to be referred to as the best flowers of this *ummah* – can there remain any doubt about their authenticity, success and acceptance?"[1]

The work of *da'wat wa tablīgh* is not against the *madāris*

A general objection is made that the blessed work of *da'wat wa tablīgh* is against the systems of the *madāris* and *khānqāhs*, whereas there is no truth

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[1] *Dīn wa Shari'ah*, p. 246.

in this. As regards the *madāris*, the Banglā Wālī Musjid (i.e. the centre of *tablīgh*) runs a *madrasah* by the name of Kāshif al-ʿUlūm. A place by the name of Nīpānī (district Belgaum) where we stay, has a *dār al-ʿulūm* by the name of Dār al-ʿUlūm Nīpānī. The foundation stone of this *dār al-ʿulūm* was laid by the blessed hands of Ḥaḍratjī Maulānā Inʿāmul Ḥasan *raḥimahullāh*. Ḥaḍrat Maulānā Muḥammad Yūnus Pūnawī *raḥimahullāh* was the soul and spirit of this *madrasah*. Even now, all those who are running it have a deep bond with the work of *daʿwat wa tablīgh*.

Maulānā Muḥammad Yūsuf Sāḥib said: "We consider the duty of teaching to be the fundamental duty"

"Ḥaḍrat Maulānā Muftī ʿAzīz ar-Raḥmān Sāḥib Bijnaurī once complained to Ḥaḍratjī (Maulānā Muḥammad Yūsuf *raḥimahullāh*) about his teaching preoccupations and said: 'I have become so tired with teaching that I feel like getting a person for a few days who would take over my teaching responsibilities so that I could give some time for *tablīgh*.' Ḥaḍratjī said: 'Don't ever do that. The responsibility of teaching has to be carried out before *tablīgh* and even after *tablīgh*. People accuse us of being against the *madāris*, whereas this is not the truth. We consider the duty of teaching to be the fundamental duty. The fact of the matter is that we ourselves are involved in

> teaching. We want people to get involved in *tablīgh* while teaching at the same time.'"[1]

Ḥaḍrat Maulānā Muḥammad Yūsuf Sāḥib *raḥimahullāh* desired the importance and greatness of each and every part of Islamic sciences to be firmly embedded in the hearts of people through this work of *tablīgh*.

> "At the end of a *taʿlīmī ḥalqah* (assembly where knowledge was discussed) of *'ulamā'* which included Ḥaḍrat Maulānā ʿAbd al-Ḥaq Madanī *raḥimahullāh*, [Ḥaḍrat Maulānā Muḥammad Yūsuf Sāḥib *raḥimahullāh*] said: 'We do not want those who are engaged in teaching *Bukhārī* to start revising the *at-taḥīyyāt* with people. But we certainly want those who are teaching *Bukhārī* to also consider the revising of *at-taḥīyyāt* to be extremely important, because this is also one of the sciences of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. The person who does not consider it important cannot achieve anything. We also want this level of teaching [basics] to be under the

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[1] *Malfūẓāt wa Iqtibāsāt Ḥaḍratjī Maulānā Muḥammad Yūsuf*, pp. 113-114.

> supervision of the experts who are teaching *Bukhārī*.'"[1]

We can gauge from the above that these personalities considered the work of *tablīgh* to mean bringing the entire *Dīn* and every part of *Dīn* into the lives of people. This is disappearing from the minds today.

The work of *da'wat wa tablīgh* is not against *tasawwuf*

The responsibilities of prophet-hood

As for *tasawwuf*, it is one of the responsibilities of prophet-hood; how can it be rejected?

> "The responsibilities of prophet-hood are: (1) *da'wat* and teaching the recitation of the Qur'ān, (2) purification of the hearts and nurturing the souls, (3) teaching the Qur'ān and wisdom (the Sunnah).
>
> Look at this verse of the Qur'ān:
>
> هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيِّنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْ عَلَيْهِمْ ايتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (سورة جمعة، آية ٢)
>
> *It is He who raised among the unlettered people a Messenger from among*

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[1] *Tadhkirah Hadratjī Maulānā Muhammad Yūsuf Kāndhlawī*, p. 53

themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom.

According to the commentators, the words "reciting to them His verses" refer to inviting towards the Qur'ān. This is corroborated by another verse in which Allāh *taʿālā* says:

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَّخَافُ وَعِيْدِ (سورة ق، آية ٤٥)

So admonish with the Qur'ān he who fears My warning.

(Tadhkirah Shaykh, p. 110)

It is thus established that *daʿwat, taʿlīm* and *tazkiyah* are the responsibilities of prophet-hood. All the elders of the *ummah* were attached to these three departments. What we have to gauge here is the extent of the bond which the elders of *tablīgh* had with the department of *tasawwuf*. What was the basis and foundation which played a major role in influencing the mind of Hadrat Maulānā Muhammad Ilyās *rahimahullāh* (from 1303 A.H. to 20th Rajab 1363 A.H. corresponding with 12 July 1944)? We will have to go to the past to understand this. It will not be possible for us to come to a conclusion without first looking at past history and the background to this.

The light of guidance

Through the efforts of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, the bearers of the light of *tauḥīd* and *īmān* were the Saḥābah *raḍiyallāhu ʿanhum*. They became the glittering stars of this world because of this light [of guidance]. Following and emulating them became the criterion for obtaining the light of guidance. The glowing light of their lives still has the ability of removing the darkness of today. This light also extended from the holy land of the Ḥijāz to the poverty-stricken lands of India, and it certainly illuminated the hearts of millions of people here.

Islam is assaulted by tribulations

However, the changing of night and day also caused this traveller [Islam] to experience the following:

> "When 1 000 years passed in the life of Islam, and it placed its foot in the *alf-e-thānī* (second thousand), this traveller from Arabia had to face assaults from all sides in the land of India. From one side, the atheism of the royalty, its inclination towards Hinduism, in fact, its worship of Hinduism had pummelled Islam. From the other side, the conspiracies of evil *'ulamā'* were causing cracks and fissures in Islam. From the third side, the desire-worship of the pseudo-Sufis was obliterating the soul of Islam. And poor Islam was being

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> overpowered by this three-pronged attack. Its weakness, waning, and poverty had reached its lowest ebb." (Hadrat Nuʿmānī: *Tadhkirah Mujaddid Alf Thānī*, p. 138)

The efforts of Hadrat Mujaddid Alf Thānī *rahimahullāh*

> "Such was the situation when Mujaddid *rahimahullāh* came to the forefront, and an immense responsibility of reformation and change was placed on his shoulders. Hadrat Mujaddid *rahimahullāh* himself makes reference to this in his *makātīb* (writings and letters)." (*Tadhkirah Mujaddid Alf Thānī*, p. 141)

Allāh *taʿālā* had willed for him to undertake the responsibility of reviving Islam and establishing *Dīn.* Hadrat Nuʿmānī *rahimahullāh* writes in this regard:

> "His essential task was to turn the face of the Islamic world, to restore the truth which had become concealed behind the veils of falsehood to its original form, and to present it in this original form to the world. The word of Allāh *taʿālā* must supersede once again, and the dense clouds of unbelief and *bidʿah* (innovation) must be dispersed from the horizon of Islam."

> "The countless mercies of Allāh *taʿālā* descended on his soul and he carried out this task with the determination of a *mujaddid* (reviver) and the efforts of a *mujāhid*. People then witnessed the realization of what could not have been imagined." (*Tadhkirah Mujaddid Alf Thānī*, p. 142)

The question now arises:

> "How did this *mujaddid* of *Dīn* take control of this utterly despicable situation, and change the entire condition of the country without any material strength and governmental control? How did a revolution take place of its own accord in the government itself, which, apparently, could only have been achieved through revolutionary means? In fact, there were times when even powerful revolutionary movements could not bring about such a revolution." (*Tadhkirah Mujaddid Alf Thānī*, p. 142)

Hadrat Mujaddid Alf Thānī turned the tables solely through *tasawwuf*

Hadrat Nuʿmānī *rahimahullāh* writes:

> "Imām Rabbānī undertook this entire effort as a Sufi shaykh, and made *tasawwuf* the only means of his entire focus. It is the same *tasawwuf* which many writers and

> speakers of today wage jihād against through their pens and tongues...the task of reviving Islam can be achieved and was achieved without any political programmes on the part of the government, and without the modus operandi of any political party. It is extremely difficult to find such a successful revolution in the entire history of revival of *Dīn*." (*Tadhkirah Mujaddid Alf Thānī*, pp. 10-11)

The fruits of revivalist efforts

Hadrat Maulānā Abūl Hasan ʿAlī Nadwī *raḥimahullāh* writes about the results and fruits of these revivalist efforts:

> "On one side you see the throne of Akbar being taken over by Muḥīyy ad-Dīn Aurangzeb ʿĀlamgīr *raḥimahullāh*, and on the other side you see the *silsilah* (chain) of Hakīm al-Islam Hadrat Shāh Walī Allāh Dehlawī and his *khulafā'* and students coming into existence which is spiritually and internally connected to this *silsilah*. It propagated the Qur'ān and Sunnah; initiated an understanding and translation of it; established the system of teaching, learning and *madāris;* and took up the phenomenal task of purification (*tazkiyah*), spiritual training, and reformation of beliefs and customs. And then – through jihād and efforts to raise the call of Islam – not only did it establish Islam in India and

> cause it to flourish there, but caused India to become the centre of Islamic sciences (particularly the science of Ḥadīth), Islamic thought and Islamic propagation throughout the Islamic world." (*Tārīkh Daʿwat wa Azīmat*, vol. 4, p. 192)

This *silsilah* continued forward and produced erudite *ʿulamā'*, *muḥaddithīn* (Ḥadīth scholars), disseminators of the Qur'ān and Sunnah, and those who invited towards Islam. They all had the same revivalist concern, emulation of the Sunnah, sincerity and devotion to Allāh *taʿālā* in their hearts.

The same *silsilah* of Mujaddid Alf Thānī *raḥimahullāh* passed on from Ḥadrat Shāh Walī Allāh Dehlawī *raḥimahullāh* and Sirāj al-Hind Shāh ʿAbd al-ʿAzīz Dehlawī *raḥimahullāh* to Ḥadrat Sayyid Aḥmad Shahīd *raḥimahullāh* and his *khulafā'*, to Sayyid ʿAbd ar-Raḥīm Wilāyatī *raḥimahullāh* – all of whom took up the courage to change the conditions of their times, waged jihād in this regard, and were martyred in this movement. The same sentiments were then passed on to Ḥadrat Nūr Muḥammad Jhanjhānwī *raḥimahullāh*.

The efforts of the Sābrīyyah Chishtīyyah *silsilah*

The Sābrīyyah Chishtīyyah *silsilah* made a major contribution through the length and breadth of India to revive *īmān* and good deeds. Great *mashā'ikh*, *ʿārifs*, scholars and reformers were

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born to this *silsilah*. For example, Hadrat Ahmad ʿAbd al-Haqq Raudlawī *raḥimahullāh*, Hadrat Shaykh ʿAbd al-Quddūs Gangohī *raḥimahullāh*, Hadrat Shaykh Muḥibbullāh Ilāhābādī *raḥimahullāh* and others. This *silsilah* eventually reaches Hadrat Nūr Muḥammad Jhanjhānwī *raḥimahullāh* and all four *silsilahs* conglomerate at this point.

The situation after the mutiny

Then comes the situation and conditions after the mutiny, defeat in the political field, the sudden incursion of western culture and civilization, the irreligiousness and ignorance of the Muslims, and their economic poverty. These were all factors which posed the danger of apostasy breaking out. The constant lamenting and weeping of Hadrat Hājī Imdādullāh Muhājir Makkī *raḥimahullāh* (1230-1317 A.H.), the far-sightedness of Hadrat Maulānā Rashīd Ahmad Gangohī *raḥimahullāh* (1244-1323 A.H.), the services of Hadrat Maulānā Muḥammad Qāsim Nānautwī *raḥimahullāh* (1248-1297 A.H.), and the jihād of Shaykh al-Hind Maulānā Maḥmūd al-Hasan *raḥimahullāh* (1268-1339 A.H.) are all efforts which can never be disregarded.

HADRAT MAULĀNĀ ILYĀS SĀHIB AND HIS RELATIONSHIP WITH *TASAWWUF*

Factors which influenced the thought processes of Hadrat Maulānā Ilyās Sāhib

The system of revival of *Dīn* entails a long chapter of the desire for freedom [from colonisation], defence of Islam, and episodes of striving and sacrifices. These are the very same things which we see in the lives of the Sahābah *radiyallāhu ʿanhum*. These great personalities experienced the same passionate enthusiasm of the Sahābah *radiyallāhu ʿanhum* in order to keep the field of action active and vibrant. This was the scene to which Hadrat Maulānā Muhammad Ilyās *rahimahullāh* (1203-1363 A.H.) was born. Personalities neither rain down from the skies nor do they sprout from the ground. Divine wisdom brings them into existence. Then the effects of the environment and backgrounds influence their mental composition, thought processes, and actions.

> "Maulānā Ilyās *rahimahullāh* was born in a family which was a granary of religiousness. Let alone the men, the stories of the piety, spending time in worship, remaining in worship at night, *dhikr*, and recitation of the Qur'ān of the women of this family was far beyond the imagination of the people of low courage of the time...The assemblies and gatherings which were held within and outside his

> house were filled with stories and discussions about the family of Hadrat Sayyid [Ahmad Shahīd] Sāhib *rahimahullāh* and Hadrat Shāh ʿAbd al-ʿAzīz Sāhib *rahimahullāh*. Stories about these personalities were constantly related by the men and women of his family. Instead of relating fairy tales to their children, the mothers and women of his house would relate the spiritually-inspiring stories of these elders...Maulānā Ilyās Sāhib *rahimahullāh* related to me [Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*] on one occasion: 'You cannot have more knowledge about Sayyid [Ahmad Shahīd] Sāhib *rahimahullāh* than me. When I read your book, *Sīrat Sayyid Ahmad Shahīd*, I did not learn any new facts.'" (*Hadrat Maulānā Muhammad Ilyās aur unkī dīnī daʿwat*, pp. 39-40)

So Hadrat Maulānā Ilyās *rahimahullāh* received the concern and thoughts of Hadrat Mujaddid Alf Thānī, Hadrat Shāh Walī Allāh and Hadrat [Sayyid Ahmad] Shahīd *rahimahullāh* from within and around his house. And he was fully irrigated by their spiritual and sacrificial enthusiasm.

> "The defence of *Dīn* (which later took on an organized system) was embedded in his temperament. The religious environment, and stories and incidents about the pious elders served to further enflame this

ember." (*Hadrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, pp. 42)

The effects of the companionship of Hadrat Gangohī

Maulānā Ilyās Sāḥib *raḥimahullāh* spent his childhood in Gangoh. Hadrat Maulānā ʿAlī Miyā Sāḥib [Abul Hasan ʿAlī Nadwī] *raḥimahullāh* writes in this regard:

> "Gangoh was the centre of *sulaḥā'* (righteous personalities) and erudite scholars. Maulānā Ilyās Sāḥib *raḥimahullāh* had the opportunity of remaining in their company and attending their assemblies, and also those of Hadrat Maulānā Rashīd Aḥmad Sāḥib Gangohī *raḥimahullāh*. The influence which these companionships and assemblies had in nurturing his *Dīnī* enthusiasm, and developing an understanding of *Dīn* is well-known to the *ʿulamā'*. The blessings of this initial and primary environment were always prevalent in the Maulānā's religious and spiritual life. The best environment which a person can find for the acceptance of whatever influence it can offer to him was afforded to Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh* during his stay in Gangoh. He was a ten or eleven year old boy when he arrived in Gangoh. He was twenty years old when Maulānā Gangohī *raḥimahullāh* passed away in 1323 A.H. He

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> thus spent about ten years in the company of Maulānā Gangohī *raḥimahullāh*." (*Ḥaḍrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, pp. 53)

The companionship of the *sulaḥā'* and *mashā'ikh* proved effective in every era. It is through such companionship that the fervour of *īmān* is developed, and the capability and courage of fulfilling the demands of *īmān* is realized. During his stay in Gangoh, he used to get the opportunity of sitting in the company of many other *ʿulamā'* and *sulaḥā'*, and listening to their talks. Much attention was paid to this. Maulānā Yaḥyā Sāḥib *raḥimahullāh* (passed away on 10 Dhū al-Qaʿdah 1334 A.H.) was his *ustād* (teacher), tutor and brother. Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh* used to say:

> "When any of the special *murīds* and students of Ḥaḍrat Gangohī *raḥimahullāh* used to come to Gangoh, my brother would occasionally stop my lessons and say to me: 'Your lesson is to sit in the company of these personalities and listen to what they say.'" (*Ḥaḍrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, pp. 44)

The influence of four great elders

In addition to Ḥaḍrat Maulānā Rashīd Aḥmad Gangohī *raḥimahullāh*, Ḥaḍrat Maulānā Muḥammad Ilyās *raḥimahullāh* had a very strong bond with and love for other pious personalities.

And he continually derived benefit from them. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *raḥimahullāh* writes:

> "During this time, he maintained respect for and remained in the company of other *mashā'ikh* and other *khulafā'* of Maulānā Gangohī *raḥimahullāh*. He had such a strong bond and attachment to Shāh ʿAbd ar-Raḥīm Rāipūrī *raḥimahullāh*, Maulānā Maḥmūd Hasan Sāḥib Deobandī *raḥimahullāh* and Maulānā Ashraf ʿAlī Thānwī *raḥimahullāh* that he used to say: 'These personalities had inhabited my body and soul.' And these personalities also had special love for him and accorded special consideration to him because of his distinguished qualities." (*Hadrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, pp. 49)

The companionship of these personalities resulted in Hadrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh* experiencing tranquillity, focus and meditation in his temperament. These are qualities which generally pave the way for a senior personality to accomplish great tasks. Maulānā Abul Hasan ʿAlī Nadwī *raḥimahullāh* writes in this regard:

> "In the course of his stay in Gangoh after the demise of Hadrat Maulānā Rashīd Ahmad Sāḥib *raḥimahullāh*, he used to be overcome by silence and meditation. He

> would rarely utter a word for the entire day." (*Hadrat Maulānā Muhammad Ilyās aur unkī dīnī daʿwat*, pp. 48)
>
> "Moreover, this was a period when he used to engage in excessive *nawāfil* (optional salāh). He used to remain occupied in *nawāfil* from after *maghrib* until just before *ʿishā*. He was 20-25 years old at the time." (*Hadrat Maulānā Muhammad Ilyās aur unkī dīnī daʿwat*, pp. 48)

The fight for liberation and pledging *bayʿah* for jihād

He also studied under his brother, Maulānā Muhammad Yahyā Sāhib *rahimahullāh*. In 1326 A.H. he proceeded to Deoband to attend the classes of Shaykh al-Hind Maulānā Mahmūd Hasan Sāhib *rahimahullāh* under whom he studied *Tirmidhī Sharīf* and *Bukhārī Sharīf*. He was very much attached to Hadrat Shaykh al-Hind *rahimahullāh* and was quite influenced by his activities in the fields of jihād and rebellion [against colonialism]. Hadrat Shaykh al-Hind *rahimahullāh* had initiated a movement called *Tahrīk Reshmī Rumāl* to put an end to British rule in India. However, the spies of the enemies intercepted his letters and this resulted in his having to bear the hardships of imprisonment in Malta. Enthusiasm for jihād was fully embedded in the heart of Hadrat Maulānā Muhammad Ilyās *rahimahullāh* and this is why he pledged *bayʿah*

for jihād at the hands of Hadrat Shaykh al-Hind *rahimahullāh*.

Connection with the *khānqāh* system

As we had mentioned at the beginning, the great revolution which was brought about by Hadrat Mujaddid Alf Thānī *rahimahullāh* was by and large realized through the *khānqāh* system. When Allāh *taʿālā* wills for a person to accomplish great feats and works, He provides for him the means and opportunities for the purification of the heart, attachment with Allāh *taʿālā*, and internal and spiritual strength from the very beginning. Since Allāh *taʿālā* had willed Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* to accomplish a great revolution, Allāh *taʿālā* provided him with such means. Hadrat Gangohī *rahimahullāh* had reached the level of *Qutb al-Irshād* (the lighthouse of instruction). His attention and *duʿās* also had an effect on him. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* loved him dearly and was very much attached to him. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* writes:

> "It was the general practice of Maulānā Gangohī *rahimahullāh* not to accept *bayʿah* from children and students. He would permit them only after they completed their studies. But based on the extraordinary capabilities of Maulānā Muhammad Ilyās *rahimahullāh*, he accepted his request for *bayʿah*." (*Hadrat*

Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat, pp. 44)

When Ḥaḍrat Gangohī *raḥimahullāh* passed away in 1323 A.H., Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh* requested Ḥaḍrat Shaykh al-Hind *raḥimahullāh* to accept *bayʿah* from him but the latter advised him to pledge *bayʿah* at the hands of Maulānā Khalīl Aḥmad Sahāranpūrī *raḥimahullāh* (Ṣafar 1269 A.H./December 1852 – Rabīʿ ath-Thānī 1346 A.H.). Consequently, he pledged *bayʿah* to him and traversed the levels of *sulūk* under his supervision and guidance.

Striving and spiritual exercises

Maulānā Muḥammad Yaḥyā Ṣāḥib *raḥimahullāh* passed away in 1334 A.H. This was followed by the death of Maulānā Muḥammad Ṣāḥib (the elder brother of Ḥaḍrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh*) two years later on 25 Rabīʿ ath-Thānī 1336 A.H. After the demise of his brother, Ḥaḍrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh* proceeded to Niẓāmuddīn. Maulānā Abul Ḥasan ʿAlī Nadwī *raḥimahullāh* writes about his stay in Niẓāmuddīn as follows:

> "This was a period of great striving and spiritual exercises for the Maulānā. This desire was inherited and natural in him, but expressed itself more during his stay in Niẓāmuddīn. He had a special inclination to remaining in solitude and spiritual exercises during this period. Ḥājī ʿAbd ar-Raḥmān Ṣāḥib narrates that Maulānā Ilyās

> Sāḥib *raḥimahullāh* used to spend most of his time in solitude in the old place of worship of Ḥaḍrat Niẓāmuddīn Auliyā' *raḥimahullāh* which was known as ʿArab Sarāke Phātak (which was to the south of the grave of Humāyūn, near the grave of ʿAbd ar-Raḥīm Khānkhānā, and close to the grave of Ḥaḍrat Sayyid Nūr Muḥammad Budyānwī *raḥimahullāh* who was the shaykh of Ḥaḍrat Mirzā Maẓhar Jān Jānā *raḥimahullāh*). His lunch would generally be sent there, while he would come to his house to have supper." (*Ḥaḍrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, pp. 60)

Defence of *Dīn*

There comes a time when a person has to accomplish something great. When Ḥaḍrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh* reached such a time, he had to encounter the same unpleasant conditions, dangers, and false movements which were faced by Ḥaḍrat Mujaddid Alf Thānī *raḥimahullāh*, Ḥaḍrat Shāh Walī Allāh Dehlawī *raḥimahullāh*, Ḥaḍrat Maulānā Qāsim Nānautwī *raḥimahullāh* and Ḥaḍrat Maulānā Rashīd Aḥmad Gangohī *raḥimahullāh* in their respective times. A similar situation faced Ḥaḍrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh*.

> "The desire to defend *Dīn* was firmly embedded in the Maulānā's temperament. A very powerful force which propelled him

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> for this *daʿwat* and a major reason for the pain, anguish and restlessness which he experienced and which did not permit him to sit idle for a single moment was the increasing retrogression of *Dīn*, and the daily increase in the influence and authority of *kufr* (unbelief). His perceptive and vigilant temperament and his self-respecting disposition could not tolerate this." (*Ḥaḍrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, p. 209)

The fields which demanded striving and determination

Western colonisation, movements for the revival of Hindu nationalism, the quickly-changing political situation in the country, and then the retrogression of the Muslims – these were all fields which required and demanded striving, determination, concern and investigation.

In the light of these conditions, it was no easy task to wage a four-pronged battle and to be a brave warrior. However, the will and wisdom of Allāh *taʿālā* were also working in these conditions. Debates were being held with the Christians and Hindus, and efforts at propagating Islam were continuing. It will be appropriate to mention the efforts of Ḥājī ʿAbd ar-Raḥmān Sāḥib because they are generally not known to people.

> "Ḥājī Sāḥib was born to a non-Muslim *banyā* (Hindu merchant) family in Itāwad (Mewāt). He saw Rasūlullāh *ṣallallāhu*

ʿ*alayhi wa sallam* in a dream when he was a child and embraced Islam at the hands of Maulānā Muḥammad Sāḥib. He studied the Qur'ān and *Dīn* at the *madrasah* in Nizāmuddīn under Maulānā Muḥammad Sāḥib, and pledged *bayʿah* at the hands of Maulānā Khalīl Aḥmad Sāḥib *raḥimahullāh*. He remained a confidant and close associate of Maulānā Muḥammad Sāḥib. He was the oldest of Maulānā Muḥammad Ilyās Sāḥib's associates and helpers for all his *Dīnī* works. The Maulānā used to speak very highly of him, and considered him to be the soul of his movement. He was a *ḥakīm* and ʿ*ārif* (a wise man) of Mewāt. Allāh *taʿālā* had blessed him with many treasures of *Dīn*. His essential enthusiasm was in making *tablīgh* among non-Muslims, and he possessed remarkable abilities in this regard. Over a thousand people embraced Islam at his hands. He established a *madrasah* for new-Muslims in Singār, and had a fatherly bond with his students. Rectifying the customs of Mewāt is from among his achievements. He passed away in Rabīʿ ath-Thānī 1364 A.H." (*Ḥadrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, pp. 59-60)

In the light of the changing political condition, Ḥakīmul Ummat Ḥadrat Maulānā Ashraf ʿAlī Thānwī *raḥimahullāh* was defending the call for a separate free Islamic state. Shaykh al-Islam

Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh* was fully occupied in efforts to safeguard Indian Muslims and the assets of Muslims in India. Hadrat Maulānā Muhammad Qāsim Nānautwī *rahimahullāh* had already defeated the Christians and Hindu revivalist parties in the debates which he engaged them in. The task of protection of knowledge of *Dīn* and the propagation of Islam was being fulfilled by Dār al-ʿUlūm Deoband, Mazāhir al-ʿUlūm Sahāranpūr, and Nadwatul ʿUlamā' Lucknow. Heart-rending efforts were being made by the *khānqāhs* of Hadrat Maulānā ʿAbd ar-Rahīm Rāipūrī *rahimahullāh* and Hadrat Maulānā Khalīl Ahmad Sahāranpūrī *rahimahullāh* in instilling the Muslims towards repentance and turning to Allāh *taʿālā* during these trying conditions.

Attention to a mass effort

But there was a need to create enthusiasm for *Dīn* in the general Muslims, to make them conscious Muslims, and to awaken the importance of *Dīn*, perception of *Dīn* and desire for *Dīn* in them. Hadrat Maulānā Muhammad Ilyās *rahimahullāh* received inspiration for this from the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and, in fulfilling this order, he commenced this mass endeavour.

What was the objective of this mass effort?

There has to be an objective for any effort. One has to diagnose the essential illness of the *ummah*. Hadrat Maulānā Muhammad Ilyās

rahimahullāh diagnosed the actual illness after much thinking and pondering.

The actual illness of the *ummah*

> "We consider the essential illness of the *ummah* to be an absence of desire for *Dīn* and value for it from the hearts of Muslims. If a concern and quest for *Dīn* is developed in them, and the importance of *Dīnī* perception and consciousness is awakened within them, Islam will flourish merely by looking at their Islamic lives. The actual purpose of our movement at present is to try to create a desire and value for *Dīn*, and not to merely correct and teach the people how to read the *kalimah*, salāh, etc." (*Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 77)

The fundamental objective of this movement

After creating a desire for *Dīn* in the *ummah*, Hadrat Maulānā Muhammad Ilyās *rahimahullāh* had the objective of connecting the *ummah* to *Dīn* in its entirety. He says in this regard:

> "The actual purpose of our movement is to teach the Muslims (جميع ما جاء به النبي) – in other words, to connect the *ummah* to the entire *ʿilmī wa ʿamalī nizām* (the entire system of knowledge and practice). As for these groups of people moving around [in the form of *jamāʿats*] and these *tablīghī gushts* (individual and collective visits for the

spread of Islam), this is the elementary means for the realization of this purpose. And the teaching and revising of the *kalimah, ṣalāh*, etc. is like the *alif, bā, tā* (a, b, c) of our syllabus." (*Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, p. 32)

The essential way of spending material and spiritual powers

The spending of external and internal [material and spiritual] powers for the development of desire for *Dīn* in the *ummah* was always borne in mind. The Maulānā says in this regard:

"I have concluded that the avenue of spending the material and spiritual powers which Allāh *taʿālā* blessed us with is to spend them in the same work which Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* spent them. It is the work of bringing Allāh's servants – especially those who are heedless and aimless – towards Allāh *taʿālā*, and to make it the norm to consider one's life to be valueless for the sake of disseminating the words of Allāh *taʿālā*. This is our movement and this is what we say to everyone. If this work starts to take place, thousands more *madāris* and thousands more *khānqāhs* will be established. In fact, every Muslim will become a *madrasah* and a *khānqāh* of his own, and this bounty which was brought by Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*

> will start to be distributed in a general manner in a way which is worthy of it." (*Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, p. 137)

The essence of the views of Maulānā Ilyās with regard to *Dīn* and the effort of *Dīn*

He wanted to use this effort [of *tablīgh*] to make common all the different acts of worship with full force in the *ummah*. He did not disregard the importance of acts of worship (*ʿibādāt*) by considering them to be drops of water, and considering *daʿwat* to be an ocean. Instead, he directed the attention to the position which *ʿibādāt* have in *Dīn*, and encouraged *daʿwat* towards them. The importance which he attached to *ʿibādāt* can be gauged from the following quotation:

> "He wrote to a friend who was probably desirous of the religious progress of Muslim craftsmen...This insignificant servant considers the peak of that *tablīgh* towards which he invited you and in which he himself is engaged in to be the culmination of the arts, crafts, agriculture and trade which the Muslims are involved in to all come within the confines of the Sharīʿah. The most elementary lessons of *tablīgh* commence from the *ibādāt*. As long as perfection in *ībādāt* is not achieved, adherence to Islamic teachings in our social relationships and business

transactions cannot be realized. So the correct scheme of the sincere workers would be to initiate ways of spreading the elementary lessons of *tablīgh* – i.e. the *ʿibādāt* – in the world, and make efforts to convey it to its peak. The reformation and rectification of social relationships, transactions and mutual behaviour will enable us to realize total political control. If we were to fall into any other subsidiary issues, it will be synonymous to handing over our capital to Satan." (*Ḥaḍrat Maulānā Muḥammad Ilyās aur unkī dīnī daʿwat*, pp. 268-269)

Maulānā Muḥammad Ilyās *raḥimahullāh* said:

"Those engaged in our *tablīgh* work must specifically go to three levels of people with three specific objectives:

(1) To the *ʿulamā'* and *ṣulaḥā'* (righteous personalities) to learn *Dīn* and to derive good benefits of *Dīn* from them.

(2) To spread *Dīnī* teachings among those who are below them for the sake of perfecting their own selves, and to acquire steadfastness and determination in their own *Dīn*.

(3) To different groups of people to absorb the various good points which each of

them possess." (*Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, p. 75)

The swords of Maulānā Ilyās for the jihād of his life

The efforts of reformation and revival of Ḥaḍrat Mujaddid Alf Thānī *raḥimahullāh*, the services of Ḥaḍrat Shāh Walī Allāh Dehlawī *raḥimahullāh*, the sacrifices of Sayyid Aḥmad Shahīd *raḥimahullāh* and Maulānā Muḥammad Ismāʿīl Shahīd *raḥimahullāh* (born 4th Shawwāl 1315 A.H.), the remaining awake at night, crying and weeping of Ḥājī Imdādullāh Ṣāḥib Muhājir Makkī *raḥimahullāh*, the academic proficiency and acumen of Ḥaḍrat Nānautwī *raḥimahullāh*, the glittering light of Quṭb al-Irshād Ḥaḍrat Maulānā Rashīd Aḥmad Gangohī *raḥimahullāh*, and the restlessness and trembling of Ḥaḍrat Maulānā Khalīl Aḥmad Sahāranpūrī *raḥimahullāh* were all before Ḥaḍrat Maulānā Ilyās *raḥimahullāh*. It was from these same saintly elders that he inherited the treasures of religious fervour and self-respect, the desire to reform his surroundings, the enthusiasm for *duʿā* and worship, the reality of *dhikr* and spiritual exercises, the blessings and benefits of the company of elders, restlessness to emulate the Sunnah, a strong bond and affinity with Allāh *taʿālā*, intense love for Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, and deriving strength from the sacrifices of the efforts and endeavours of the Ṣaḥābah *raḍiyallāhu ʿanhum*. No *Dīnī* work can be accomplished without these lofty qualities.

https://www.banuri.edu.pk

Absence of confidence in the *aslāf* opens the doors of tribulations and controversies

In the absence of the above qualities and the non-existence of this internal and spiritual treasure, the movements which appeared in the first half of the twentieth century could not accomplish anything. Instead, more doors of tribulations opened. These movements caused the Muslims to lose confidence and harbour ill-feeling towards the pious elders and *mashā'ikh*; and they caused the Muslims to disregard the revivalist and reformational efforts of every century. As for *tazkiyah* and *taṣawwuf*, they considered these to be more dangerous than deadly poison. They claimed that the *aslāf* (pious predecessors) proliferated *taṣawwuf* after wrongfully considering it to be an antidote. The consequences of these statements and activities are known to the scholars.

All these scenes were before Ḥaḍrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh*. Neither did he separate himself from the *aslāf* nor did he disregard their efforts. Instead, he placed the foundation of his *da'wat-e-iṣlāḥ* (call to reformation) on their concerns and efforts. He did his utmost to include and popularize whatever

treasures he acquired from the four *silsilahs*[1] – especially the Chishtīyyah *silsilah*.

Professor Khalīq Aḥmad Niẓāmī rightly writes in *Tārīkh Mashā'ikh Chisht*:

> "In the last century, no *buzurg* (pious personality) absorbed the reformational principles of the Chishtīyyah *silsilah* as much as Maulānā Muḥammad Ilyās *raḥimahullāh*."[2]

Maulānā Muḥammad Ilyās *raḥimahullāh* himself says in this regard:

> "One of the principles of this *silsilah* is that there must be no liberal-mindedness and self-opinions. Instead, you must confine yourself to the advice and counsel of the elders who relied on the deceased elders in matters of *Dīn*; whose special bond with Allāh *taʿālā* is well-known and accepted. After Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, this was the criterion of the Ṣaḥābah *raḍiyallāhu ʿanhum*, i.e. they used to rely more on their elders in whom Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*

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[1] This refers to the four schools of *taṣawwuf*, viz. the Chishtīyyah, Naqshbandīyyah, Suhrawardīyyah and Qādirīyyah.

[2] Maulānā Abul Ḥasan ʿAlī Nadwī: *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 49.

https://www.muftiabdurrahim.com

had special confidence. Later on, those in whom Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* had confidence were relied upon more than others. In order to have confidence in and reliance on a person in matters of *Dīn*, there is a need for utmost vigilance in one's choice. If not, there is a danger of much deviation."[1]

He says at another place:

"My position should not be considered to be any higher than any ordinary believer. To do something solely because I say it would be irreligious. When I say anything, weigh it against the Qur'ān and Sunnah, then think and ponder over it, and act according to your responsibility. I merely give out advice."

He says further on:

"Hadrat ʿUmar *radiyallāhu ʿanhu* used to say to his companions: 'You placed a very heavy responsibility on my head. You must all keep a watchful eye on my actions.' I also insist on and beg of my friends to keep a watchful eye on me. The moment I err, they must reprimand me. They must also

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 120.

> make *duʿā* for my rectitude and correctness."[1]

Hadrat Maulānā Muhammad Ilyās and the *tarīqah*

We stated above that Hadrat Maulānā Muhammad Ilyās *rahimahullāh* absorbed the principles of the Chishtīyyah *silsilah* into his effort. Only a person who is fully conversant with the intricacies of *sulūk* and *tarīqah* will have the courage and guts to do such a thing. He was an expert of *sulūk* and *tarīqah* and understood its aim and objective as it ought to be understood. If we were to ponder over this, we will conclude that the aim and objective of *sulūk* and *tarīqah* is no different from the aim and objective of *tablīgh*. Moreover, if something is intended to become common among the masses, it has to be simple and easily accessible. Hadrat Maulānā *rahimahullāh* considered *sulūk* and *tarīqah* to be essential, and also easy. He says in this regard:

> "The more a thing is needed in *Dīn*, the more easy it has to be. Thus, since the correction of one's intention and sincerity to Allāh *taʿālā* are most essential in *Dīn* – in fact, they are the souls of all *Dīnī* matters – they are extremely easy. Since this sincerity to Allāh *taʿālā* is the essence of the entire system of *sulūk* and *tarīqah*,

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās,* p. 169.

https://www.freepdfpost.blogspot.com

> we can conclude that *sulūk* is also extremely easy."[1]

He says with regard to its aim and objective:

> "The specific objective of *ṯarīqah* is for Allāh's injunctions and orders to become naturally beloved [to a person], and for His prohibitions to become naturally detested. (In other words, a person must experience absolute pleasure and joy in carrying out Allāh's injunctions and orders, and severely detest going anywhere near His prohibitions). This is the objective of the *ṯarīqah*. As for the other things, (i.e. special forms of *dhikr*, specific spiritual exercises, etc.), they are means for the realization of this objective. But many people now consider these means to be the actual objective."[2]

It has been an illness in every era where people considered the means to be the objectives, leading to many harms. Ḥaḍrat Maulānā Muḥammad Ilyās *raḥimahullāh* was always concerned and worried about this going out in Allāh's path and moving around does not become the objective, and the objective of bringing *Dīn* in one's life – as stated above in the light of his writings and

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[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, p. 15.

[2] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, pp. 15-16.

sayings – is not disregarded. Hadrat Maulānā Muhammad Ilyās *rahimahullāh* says:

> "A serious error is committed nowadays with regard to *Dīn*, viz. the basics are given the position of aims, and the means are given the position of objectives. If we were to ponder over this seriously, we will conclude that this mistake has crept into all the departments of *Dīn*; and this is the root of thousands of ills and harms."[1]

The system of *bayʿah*

Bayʿah is the first step of the *ṭarīqah*. Since Mewāt was the first field of his efforts, he confined his attention and focus there. The Mewu people had a bond (*taʿalluq*) with Hadrat Maulānā's family since a long time. He used to go to Mewāt frequently, and many people used to attach themselves to his *silsilah*. He was attached to the *mashā'ikh* of the Chishtīyyah Sābrīyyah *silsilah* which included the revivalist influence of Hadrat Mujaddid Alf Thānī *rahimahullāh*. This system of *bayʿah* continued even after the commencement of *tablīghī* work and continued until his demise. Before he passed away, he conferred *khilāfat* to some people and gave them permission to induct *murīds*. This will be mentioned further on.

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 88.

https://www.muftiapps.com/apps/app.html

Khilāfat is a trust (*amānat*) which has to be conveyed to those who are worthy of it, and the responsibilities with which it comes have to be taken care of. He said to his son, Hadrat Maulānā Muḥammad Yūsuf Sāḥib *raḥimahullāh*, on one occasion:

> "The relationship between myself and you will not be a play. Whatever we receive from the *Ahlullāh* is the truth."[1]

Maulānā Muḥammad Ilyās instructs Shaykh al-Ḥadīth to accept *bayʿah*

After a person receives *khilāfat* and the *ijāzah* (permission to induct *murīds*), it is necessary for him to continue the system of *bayʿah*. The extent of its importance and need can be gauged from the following incident:

> "Even after Shaykh al-Ḥadīth Maulānā Muḥammad Zakarīyyā *raḥimahullāh* (10 Ramadān 1315 A.H. – 1 Shaʿbān 1402 A.H./24 May 1982) received *ijāzah* from Hadrat Sahāranpūrī *raḥimahullāh*, Hadrat Shaykh [Maulānā Zakarīyyā] would not accept *bayʿah* from people, and if anyone came to him with this intention, he would refer them to other *mashā'ikh*. He eventually started inducting *murīds* when Hadrat Maulānā Muḥammad Ilyās

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[1] *Āp Betī*, part. 4, p. 209.

raḥimahullāh instructed him to do so. Acting under his instruction, Hadrat Shaykh first accepted *bayʿah* from the women of his family in Kāndhla."[1]

The connection between *daʿwat wa tablīgh* and *ʿilm wa dhikr*

After a person pledges *bayʿah*, he is instructed to engage in *dhikr*. In the work of *daʿwat*, Hadrat Maulānā Muhammad Ilyās *raḥimahullāh* used to emphasise on the workers to pay due attention to *ʿilm wa dhikr* (acquiring knowledge and engaging in Allāh's remembrance). He used to say: "Without paying due attention to these two things, our effort will remain a destitute." He would also express his concern and pain, and say: "I perceive a serious defect in our workers in this regard." He used to accord so much of attention to *ʿilm wa dhikr* and to the people of *ʿilm* and *dhikr*, that when appointing an *amīr* (leader) for *daʿwat*, he would give preference to the *ahl-e-dhikr*. The appointment of Maulānā Muhammad Yūsuf Sāhib *raḥimahullāh* in this regard will be explained further on.

His concern and worry about *ʿilm wa dhikr* can be gauged from some of the following *malfūzāt* (sayings and statements):

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[1] *Tadhkirah-e-Shaykh*, p. 31.

> "Knowledge (*ʿilm*) ought to give birth to practice (*ʿamal*), and *ʿamal* ought to give birth to *dhikr*. Only then will *ʿilm* truly be *ʿilm*, and *ʿamal* truly be *ʿamal*. If *ʿilm* does not give rise to *ʿamal*, it is considered to be pitch darkness. And if *ʿamal* does not create remembrance of Allāh *taʿālā* in the heart, it will be merely a whispering. And *dhikr* without *ʿilm* is also a *fitnah* (tribulation)."[1]

He said on another occasion:

> "I am very worried about two things, and attention has to be given to them. One is *dhikr*, because I find a deficiency of it in my *jamāʿat*. The people have to be instructed in this regard. The other thing which concerns me is when wealthy people are considered to be eligible for zakāh."[2]

He said on yet another occasion:

> "Very great importance is attached to *ʿilm wa dhikr* in our *jamāʿat*. Without knowledge, neither can actions be carried out nor can they be known. And without *dhikr*, knowledge is nothing but pitch darkness. Such knowledge can have no

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 62.

[2] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 61.

effulgence whatsoever. Despite this, there is a deficiency of it in our workers."[1]

The danger of *fitnah* and deviation in the absence of *ʿilm wa dhikr*

"On one occasion after the *fajr* *salāh*, there was a large assembly of experienced workers in the musjid of Nizāmuddīn. Hadrat Maulānā was so weak that he could not even utter a few words while lying on his bed. He made it his point to call for a specific attendant (*khādim*) and conveyed the following message to the entire assembly through him...All your moving around and all your efforts will go to waste if they are not accompanied with full attention to *ʿilm-e-Dīn* (knowledge of *Dīn*) and *dhikrullāh* (the *dhikr* of Allāh *taʿālā*). (It is as though this *ʿilm* and *dhikr* are two wings without which a person cannot fly in this world). In fact, there is a serious danger and strong possibility that if these two factors are disregarded, then all these efforts and endeavours may be a new door to *fitnah* and deviation. If there is no knowledge of *Dīn*, Islam and *īmān* will be just a custom and in name. Even if there is knowledge, but it is devoid of Allāh's *dhikr*, it is absolute darkness. Similarly, there is also a great danger if there is abundance of

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 46.

dhikr without knowledge of *Dīn*. In short, effulgence (*nūr*) in knowledge comes from *dhikr*. And without knowledge of *Dīn*, the real blessings and fruits of *dhikr* cannot be acquired. In fact, there are times when Satan uses such ignorant Sufis as his tools [for destruction]. Therefore, the importance of *ʿilm* and *dhikr* can never be disregarded in this *silsilah*. Special attention must always be given to it. If not, this *tablīghī* movement of yours will remain a destitute, and – Allāh forbid – you will remain in extreme loss."

"(Hadrat Maulānā's purpose in this advice was that those who are working in this path, who are bearing hardships and difficulties for the sake of *daʿwat wa tablīgh*, who are undertaking journeys, giving preference to others over their own selves, and making sacrifices – should not consider all these activities to be the essential responsibility as is the general attitude today. Rather, they should consider the study and teaching of *Dīn*, the habit of *dhikrullāh*, and creating a bond with it to be an important duty and obligation for their selves. In other words, they are not to become mere soldiers and volunteers, rather, they have to become

seekers of *Dīnī* knowledge and servants who engage in Allāh's *dhikr*)."[1]

In the absence of knowledge and *dhikr*, this movement will be nothing but materialism

He paid particular attention to focusing on *ʿilm* and *dhikr* during the last days of his life. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* writes the following about the situation surrounding his last days:

> "During those days, he paid more attention to certain things over the rest of his life. Firstly and mostly, he encouraged and emphasised *ʿilm wa dhikr*. He did this so that this work does not become a materialistic system having a soul-less form with a mere conglomeration of rules and regulations – as is the norm with general contemporary movements. He would constantly tremble and be restless over this, and it was a heavy weight on his temperament. He would constantly warn against it and repeatedly emphasize strict adherence to *ʿilm wa dhikr*. He would repeatedly say and convey through others that *ʿilm* and *dhikr* are two wheels of this vehicle without which this vehicle cannot move. They are two wings without which it cannot fly. *Dhikr* is essential for

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, pp. 39-40.

https://www.muftiqasim.com

knowledge, and knowledge is essential for *dhikr*. Knowledge without *dhikr* is darkness. *Dhikr* without knowledge is a *fitnah* (tribulation). And in the absence of these two, this movement will be nothing but materialism."[1]

Verbal and optional *dhikr*

Hadrat Maulānā did not consider verbal and optional *dhikr* to be useless. Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* writes about the Maulānā's views in this regard:

"The Maulānā considered it essential to include verbal and optional *dhikr* with the work, effort, and endeavour of *Dīn*. This was the norm in the life of the Sahābah *radiyallāhu ʿanhum*. Together with engaging in *daʿwat*, jihād and striving for the propagation of *Dīn*, they used to engage in *dhikr*; and this ought to be done today as well. The Maulānā writes in a letter:

'Become engrossed in *dhikr* while considering it to be the easiest and most powerful way of gaining proximity to Allāh *taʿālā* and obtaining His perfect pleasure. Furthermore, remain in prostration before Him, make abundant *duʿā* to Him, continue with this work, and carry on

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[1] Maulānā Abul Hasan ʿAlī Nadwī: *Hadrat Maulānā Muhammad Ilyās aur unkī Dīnī daʿwat*, pp. 184-185.

> teaching it to everyone else. Abundant *dhikr* and *duʿā* is the life and soul of this work.'
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> He wrote to a founding member saying: 'Keep your hours of solitude occupied in *dhikr*, and the times when you are in public occupied in inviting towards Allāh *taʿālā* with sincerity and having utmost respect for Allāh *taʿālā*.'"[1]

It is necessary to engage in *dhikr* after pledging *bayʿah*

If a person does not engage in *dhikr* after pledging *bayʿah*, Hadrat Maulānā used to become extremely concerned, and would encourage the person to pay particular attention to it with full sincerity. A remarkable incident is quoted in this regard:

Hadrat Shaykh al-Hadīth [Maulānā Zakarīyyā *raḥimahullāh*] writes:

> "Although I had pledged *bayʿah* in 1333 A.H. to Hadrat Murshidī (Hadrat Maulānā Khalīl Aḥmad Sahāranpūrī *raḥimahullāh*) at the time when he was departing for one year to the Hijāz, I still did not get the *taufīq* (inspiration) to engage in *dhikr* and spiritual exercises. May Allāh *taʿālā* confer high ranks to my uncle (Hadrat Maulānā

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[1] Maulānā Abul Hasan ʿAlī Nadwī: *Hadrat Maulānā Muḥammad Ilyās aur unkī Dīnī daʿwat*, p. 310.

> Muḥammad Ilyās). He showed extreme affection to me since my childhood. Ever since I pledged *bayʿah*, he would constantly insist on me to engage in *dhikr*. But due to my unworthiness, I would always reply: 'You may continue engaging in *dhikr*, I will continue conducting lessons. I cannot bear the responsibility of this line [of *taṣawwuf*], neither am I qualified for it.' But the affection of my beloved uncle continued imposing on me.'"[1]

Ḥaḍrat Maulānā Muḥammad Ilyās instructs his *murīds* to engage in *dhikr*

He would encourage and emphasise upon those who pledged *bayʿah* to him to engage in *dhikr*, and would also teach it to them.

He said on one occasion:

> "In the beginning, this is how I teach people to engage in *dhikr*: they must read *tasbīḥ-e-Fāṭimah*[2] and the third *kalimah*[3] after each ṣalāh. In the morning and evening: *durūd sharīf* (peace and salutations to Rasūlullāh *ṣallallāhu ʿalayhi*

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[1] *Āp Betī*, part 4, p. 160.

[2] To say *sub-ḥānallāh* 33 times, *al-ḥamdu lillāh* 33 times, and *Allāhu akbar* 34 times.

[3] سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

> *wa sallam*) and *istighfār* (saying *astaghfirullāh* – I seek forgiveness from Allāh *taʿālā*) 100 times each. Recitation of the Qur'ān while correcting one's recitation. I would emphasise on them to give particular attention to the *tahajjud* *salāh* from among all the optional salāhs, and they must go to visit the *ahl-e-dhikr* (those who engage in *dhikr* – the *auliyā'*). Knowledge without *dhikr* is darkness, and *dhikr* without knowledge is the door to many *fitnahs* (tribulations)."[1]

Those who progressed in this regard were taught the twelve *tasbīhs*, and those who had the capability were taught *pās anfās*.

Dhikr must be under the supervision of the *mashā'ikh*

Hadrat Maulānā was also concerned that *dhikr* must be done after consulting the elders, and under their supervision. Hadrat Maulānā Muhammad Manzūr Nuʿmānī *rahimahullāh* writes:

> "(Hadrat Maulānā Muhammad Ilyās said): 'All those who are occupied in this work of *Dīnī daʿwat* of ours must be made to understand fully well that the going out of *tablīghī jamāʿats* is not only to convey to

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, pp. 50-51.

others and teach others. Rather, it should be a means for one's own reformation, education and training. Therefore, they must pay particular attention to *ʿilm* and *dhikr* when they are out in *tablīgh*. If no attention is paid to knowledge of *Dīn* and *dhikr* of Allāh *taʿālā*, the going out is of no use. Furthermore, it is also essential that when one is engaged in *ʿilm wa dhikr* in this path, it must be done while having a bond with our elders, and it must be carried out under their guidance and supervision. The *ʿilm wa dhikr* of the Prophets *ʿalayhimus salām* was under the guidance of Allāh *taʿālā*. The Saḥābah *radiyallāhu ʿanhum* used to learn *ʿilm wa dhikr* from Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and he used to supervise and monitor them to the full. In this way, people of every era learnt *ʿilm wa dhikr* from their elders, and reached perfection under their supervision and guidance. In like manner, we are in need of the supervision of our elders today. If not, there is a grave danger of falling into the trap of Satan."[1]

He said on another occasion:

"It must become absolutely clear to all our workers that when they go out for *tablīgh*,

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[1] *Malfūzāt Hadrat Maulānā Muḥammad Ilyās*, pp. 110-111.

they must pay particular attention to *ʿilm wa dhikr*. Progress in *Dīn* is not possible without progress in *ʿilm wa dhikr*. Furthermore, the acquisition and completion of *ʿilm wa dhikr* must be done while maintaining contact with our elders in this path, and it must be done under their supervision and guidance."

"The *ʿilm wa dhikr* of the Prophets *ʿalayhimus salām* used to be under the guidance of Allāh *taʿālā* and under His orders. The *ʿilm wa dhikr* of the Saḥābah *raḍiyallāhu ʿanhum* used to be under the guidance and supervision of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Then the *ahl-e-ʿilm* (people of knowledge) and *ahl-e-dhikr* (people of *dhikr*) of every era are the deputies of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Therefore, one cannot do without the supervision of our elders when it comes to *ʿilm wa dhikr*."

"While a person is out [in *jamāʿat*], it is essential for him to remain confined to his special occupations, and to remain aloof from all other occupations. The special occupations are:

(1) *tablīghī ghusht*, (2) acquisition of knowledge, (3) *dhikr*, (4) serving specifically your companions who left their homes with you for the sake of *Dīn*, and also serving the general creation of Allāh *taʿālā*, (5)

> paying attention to correcting your intention, sincerity, and constant check of your actions (*iḥtisāb*). And to constantly renew your sincerity and *iḥtisāb* while keeping a check on your *nafs* (self)."[1]

Supervision of those engaged in *dhikr*

Ḥaḍrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh* was particular about monitoring the *tablīghī* brothers who were affiliated to him. He would not leave each person to his condition. Ḥaḍrat *raḥimahullāh* writes in one of his letters to the founding members in Mewāt:

> "My friends and brothers! I cannot describe the joy which I am experiencing at your giving one year [in Allāh's path]. May Allāh *taʿālā* accept it and give you more *taufīq* (inspiration). I would like to draw your attention to certain matters:
>
> (1) Send a list of the names of those who are in your individual circles to myself and to Shaykh al-Ḥadīth Ṣāḥib. List them according to those who commenced *dhikr*, are engaged in it at present, or have given it up.
>
> (2) The names of those who pledged *bayʿah*, and whether they are carrying out

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[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, pp. 146-147.

whatever was taught to them after *bayʿah* or not.

(3) The *makātib* (primary *madāris*) of each *markaz* (centre), their supervision, and the places which need new *makātib*.

(4) Are you yourselves occupied in *dhikr* and *taʿlīm* (learning)? If you are not, you must express remorse for your heedlessness, and commence immediately.

(5) The letter *alif* refers to those who were instructed to engage in the twelve *tasbīḥs*. Are they completing them punctually or not? Are they doing it after consulting with me, or did they start it on their own after looking at others? Ask each person in this regard, write down their numbers, and provide me with full details.

(6) Provide Shaykh al-Ḥadīth Sāḥib and myself details about the numbers of each *markaz*, and their *kārguzārī* (the manner in which they spent their time). This must be done with particular attention.

(7) Those who are engaged in the twelve *tasbīḥs* must go to Rāipūr[1] and spend forty days there.

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[1] In other words, they must go to the *khānqāh* of Ḥadrat Shāh ʿAbd ar-Raḥīm Sāḥib Rāipūrī *raḥimahullāh* who was

(8) & (9)

> (10) My friends! The essence of your going out is for the revival of three things: *dhikr, taʿlīm* (learning and teaching), and *tablīgh*. In other words, you must go out for *tablīgh*, and adhere to *dhikr* and *taʿlīm*..."[1]

While replying to a letter of one of his *murīds*, Hadrat Maulānā Shāh Muhammad Ilyās *rahimahullāh* writes:

> "You were very wrong in the amount of *dhikr* regarding which you wrote to me. You must read *Lā ilāha illallāh* 200 times, *illallāh* 400 times, *Allāhu Allāh* 600 times. It is essential for you to pay due regard to force, courage, respect and sweetness when reading each of the above. You must always be regular in it, and never leave it out."[2]

Hadrat Maulānā Muhammad Ilyās's attention to *dhikr* and his practices in this regard

Together with encouraging others to engage in *dhikr* and spiritual exercises, and emphasising it

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the *khalīfah* of Hadrat Maulānā ʿAbd al-Qādir Sāhib Rāipūrī *rahimahullāh* in Rāipūr, district Sahāranpūr.

[1] *Makātīb Hadrat Maulānā Shāh Muhammad Ilyās*, pp. 136-138.

[2] *Irshādāt wa Maktūbāt Bānī Jamāʿat Tablīgh Hadrat Maulānā Shāh Muhammad Ilyās*, p. 135.

on them, Hadrat Maulānā Muhammad Ilyās *rahimahullāh* was himself very attentive to and regular with it.

Together with engaging in *da'wat* and *tablīgh*, he adhered to *dhikr* and spiritual exercises until the very end.

Hadrat Shaykh al-Hadīth *rahimahullāh* writes:

> "From among our *akābir* (elders), I saw Maulānā Shāh 'Abd al-Qādir Sāhib *rahimahullāh* – some time before he fell extremely ill – Hadrat Shaykh al-Islam (Maulānā Husayn Ahmad Madanī *rahimahullāh*), and my maternal uncle (Hadrat Maulānā Muhammad Ilyās *rahimahullāh*) engaging in *dhikr bil jahr* (loud *dhikr*) very diligently. The following saying of the *mashā'ikh-e-sulūk* is well-known: 'We feel ashamed to give up the thing [*dhikr*] through whose blessings we reached here.'"[1]

Maulānā Sayyid Muhammad Shāhid Sāhib writes:

> "He [Maulānā Ilyās *rahimahullāh*] did not miss loud *dhikr* right until when he was on his death bed. He used to engage in *dhikr* throughout the year after the *tahajjud*

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[1] *Āp Betī*, part. 5, p. 162.

https://www.nupakistan.com

Ṣalāh. And in the blessed month [of Ramaḍān], he would engage in *dhikr* from *ʿaṣr* to *maghrib* as well. There was a genuine sweetness and freshness in his *dhikr* which was perceived even by those who heard it. Together with engaging in collective *maʿmūlāt* (devotional practices), he would emphasize on and instruct his attendants and those who were living in the *markaz* (centre) to engage in individual *maʿmūlāt*. He did this until the very end. The consequence of this was that – as per the list of Ḥaḍrat Shaykh *raḥimahullāh* – at the time of his demise, there were twenty such companions in the *markaz* who used to engage in *dhikr* very diligently."[1]

Duʿā and turning to Allāh *taʿālā*

Together with engaging in this great and lofty work of *daʿwat*, he wanted the Muslims to become those who engage in a lot of *duʿā* through this work. This is because there is a bond between *daʿwat* and *duʿā*. These two factors were found on the level of perfection in the efforts of the Prophets *ʿalayhimus salām*. He desired the quality of constant turning to Allāh *taʿālā* to be developed in Muslims. This is the thing which creates perfection in a person's servitude [to Allāh

[1] *Sawāniḥ Maulānā Muḥammad Inʿām al-Ḥasan*, vol. 1, pp. 64-65.

taʿālā]. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *raḥimahullāh* writes in this regard:

> "Turning to Allāh *taʿālā*, beseeching Him, making *duʿā* to Him, and engaging in excessive *dhikr* were the soul of his life. He considered this to be the heart of his *daʿwat* and movement. He said on one occasion:
>
> 'The correct sequence of this movement of ours is that the most work must be done by the heart (in other words, we must submit before Allāh *taʿālā*, we must ask for His help after having full reliance on His support, and to sever ourselves from this world and whatever it contains and turn to Him alone). After this, the limbs must do their work (i.e. moving about, striving, and bearing difficulties to earn Allāh's pleasure). The third level is to work with the tongue (in other words, the least amount of talks and lectures must be delivered, more time must be spent in striving, and the most work must be done by the heart, i.e. turning to Allāh *taʿālā*, beseeching Him, and seeking His help)."[1]

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[1] Maulānā Abul Hasan ʿAlī Nadwī: *Hadrat Maulānā Muḥammad Ilyās aur unkī Dīnī daʿwat*, pp. 234-235, as quoted by Maulānā Muḥammad Manẓūr Nuʿmānī *raḥimahullāh* in: *Nusrat-e-Dīn wa Islāḥ-e-Muslimīn kī ek kaushish.*

Hadrat Maulānā Muhammad Ilyās's concern for *tazkiyah-e-nafs*, attention to *iʿtikāf*, and connection with the *khānqāh* system

The extent of Maulānā Muhammad Ilyās's concern for *tazkiyah-e-nafs* (purification of the soul), attention to *iʿtikāf,* connection with the *khānqāh* system, and the importance of this system according to him can be gauged from a few quotations from the *Āp Betī* of Shaykh al-Hadīth Hadrat Maulānā Muhammad Zakarīyyā Kāndhlawī *rahimahullāh*. He writes:

> "My respected uncle (Maulānā Ilyās *rahimahullāh*) had one special *maʿmūl* (practice). Whenever he used to return from any *tablīghī* gathering, he would make it a point to undertake a journey to Rāipūr (where - because of a very senior *ʿārif billah*, reformer and spiritual guide, Hadrat Maulānā Shāh ʿAbd al-Qādir Rāipūrī *rahimahullāh* and his deputy, Hadrat Maulānā ʿAbd ar-Rahīm Rāipūrī *rahimahullāh* - the Rāipūrī *khānqāh* had become a centre of attraction for numerous people). If he could not go to Rāipūr, he would certainly go to Sahāranpūr. If, for any reason, he could not go to either of the two places, he would remain in *iʿtikāf* (seclusion) for three days in his musjid. He used to say in this regard: 'When I am in these gatherings and I have to constantly mix with people, a type of turbidity develops on my heart and temperament. I

do this [i.e. go to Rāipūr, Sahāranpūr or go into *iʿtikāf*] to wash off this turbidity. – I [Hadrat Shaykh al-Hadīth Muhammad Zakarīyyā] was dictating this statement when – coincidentally – Maulānā Muhammad Manzūr Sāhib Nuʿmānī *zāda majduhum* happened to come from Deoband and is present at the moment [of writing these lines]. He said to me: 'This subject is mentioned as a direct quotation from Hadrat Dehlawī (Maulānā Ilyās *rahimahullāh*) in his *malfūzāt* (statements). So I asked someone to bring my uncle's *malfūzāt*, and the following statement is quoted in it: 'Whenever I go to Mewāt, I go in the company of righteous people and the *ahl-e-dhikr* (those engaged in *dhikr*). Despite travelling with such people, when I mix with the masses, the condition of my heart changes totally, and I cannot restore it to its original condition without first washing it through *iʿtikāf*, or spending a few days in the special assemblies and special environment of Sahāranpūr or Rāipūr.'

'He would also say to others: Those who are going out for the sake of *Dīn* must wash off the natural effects of *gusht* and moving about from their hearts through *dhikr wa fikr* (*dhikr* and contemplation) in solitude.'

"The above subject of elders and seniors being affected by gatherings and assemblies is supported from the following pure Hadīth. *Kitāb at-Tahārah* (the book of purity) in *Mishkāt Sharīf* quotes an incident wherein Rasūlullāh *sallallāhu ʿalayhi wa sallam* was leading the people in the *fajr salāh*. He was reciting Sūrah Rūm and became confused in his recitation. He addressed the people after completing his salāh, saying: 'People are not performing *wudū'* (ablution) properly (and joining the salāh). These people are causing confusion in my recitation of the Qur'ān.' (as quoted in *Mishkāt Sharīf* from Nasa'ī)

"When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was affected by those who did not perform *wudū'* properly, why should the *mashā'ikh* be affected by assemblies of people in which all types of people – sinners and righteous – are present. The elders and *mashā'ikh* who have contact with groups of people – whether it is while in *tablīgh*, in gatherings and talks, and in fact, even teachers because there is every type of student in the class, must certainly turn their attention, direction and concern to purification of their hearts. It is very difficult for every person to go into *iʿtikāf*. But in the midst of such assemblies and even after them, they must certainly set aside a time for meditation, glorification of

> Allāh *taʿālā*, *durūd sharīf*, and *istighfār* in abundance."[1]

Intermingling with people has an effect on the hearts, and there is a need to wash off this effect. Hadrat Maulānā Muhammad Ilyās *rahimahullāh* says in this regard:

> "Although the Prophets *ʿalayhimus salām* are *maʿsūm* (divinely protected from sin) and receive knowledge and instructions directly from Allāh *taʿālā*, when they have to meet and intermingle with all types of people in conveying these instructions, even their illuminated hearts become affected by the turbidity of the masses. The Prophets *ʿalayhis salām* then wash off this dirt and dust through *dhikr* and *ʿibādat* (worship) in solitude."

He says further on:

> "In Sūrah al-Muzzammil, Allāh *taʿālā* orders Rasūlullāh *sallallāhu ʿalayhi wa sallam* to get up for *tahajjud salāh*. While issuing this order, Allāh *taʿālā* says to him:
>
> إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا – "O Rasūlullāh! Surely you have lengthy occupations by day." This is a reference to the fact that because he will have to engage in many lengthy

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[1] *Āp Betī*, part. 4, pp. 179-180.

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occupations during the day, he will need to engage in Allāh's *taʿālā* worship in solitude in the darkness of the night. Then the very next verse says:

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا – "Continue remembering the name of your Sustainer and devote yourself to Him, staying aloof from everyone else." This verse provides further support to this subject, i.e. those engaged in the activities of *tablīgh* and moving about [in Allāh's path] have a special need to go into solitude with *dhikr* and contemplation, and to worship Allāh *taʿālā* in this way.

In fact, we are very much in need of this. Because, first of all, we ourselves are unripe and filled with darkness. Secondly, the elders from whom we are acquiring guidance are not *maʿṣūm* like us. Thirdly, those to whom we are going for *tablīgh* are ordinary humans. In short, we ourselves are soiled, and we are surrounded on both sides with human grime. And it is only natural for all this to fall on us. This is why we really need to adhere strictly to engaging in Allāh's *dhikr* and worship in solitude and in the darkness of the night. This is a special treatment for the removal

https://zikrusalam.wordpress.com/

of the effects which have fallen on our hearts."[1]

[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, pp. 90-91.

HADRAT MAULĀNĀ MUHAMMAD YŪSUF SĀHIB AND HIS RELATIONSHIP WITH *TASAWWUF*

Hadrat Maulānā Muhammad Yūsuf *rahimahullāh* pledges *bayʿah* at his father's hands

Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* (25 Jumādā al-Ūlā 1335 A.H./20 March 1917 – 29 Dhū al-Qaʿdah 1384 A.H./2 April 1965) had pledged *bayʿah* to his father, Hadrat Maulānā Muhammad Ilyās *rahimahullāh*. The circumstances surrounding his *bayʿah* are recorded as follows:

> "Maulānā Muhammad Yūsuf pledged *bayʿah* to his father, Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* in 1935 (1354 A.H.). This blessed act was realized under the direction of Hadrat Shaykh *rahimahullāh*. After he pledged *bayʿah*, Hadrat Maulānā [Ilyās] taught him *pās anfās* and instructed him to say the *ism-e-dhāt* (the name of Allāh *taʿālā*) 3 000 times daily. After the establishment of this spiritual bond, his high courage, affinity, and capability progressed day by day; to the extent that Hadrat Maulānā Ilyās Sāhib *rahimahullāh* said to Hadrat Maulānā ʿAlī Miyā [Abul Hasan ʿAlī Nadwī *rahimahullāh*] on one occasion: 'The

capability of Yūsuf is the highest from all these who live here.'"[1]

Hadrat Maulānā Muhammad Yūsuf is appointed *khalīfah* and *amīr*

Hadrat Maulānā Muhammad Yūsuf *rahimahullāh* became the *amīr* after Hadrat Maulānā Muhammad Ilyās *rahimahullāh*, and was appointed to accept *bayʿah*. Hadrat Shaykh [Maulānā Muhammad Zakarīyyā *rahimahullāh*] writes in this regard:

> "My beloved uncle (Maulānā Ilyās *rahimahullāh*) said to my insignificant self a few days before his demise: 'From among my people, there are a few who are *sāhib-e-nisbat* (a person who enjoys a special bond with Allāh *taʿālā*). They are: My beloved son, Maulānā Yūsuf Sāhib, Qārī Dāʾūd Sāhib, Sayyid Ridā Sāhib Bhopālī, and Maulānā Inʿām Sāhib.' Apart from them, Hāfiz Maqbūl Sāhib and Maulwī Ihtishām Sāhib had received *ijāzah* (permission to induct *murīds*) since before. My beloved uncle said: 'When I pass away, you must appoint any one of these for the acceptance of *bayʿah* after first consulting with Maulānā Rāipūrī.' I [Hadrat Shaykh] was inclined to appoint Hāfiz Maqbūl Hasan Sāhib because he had received *khilāfat*

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[1] *Sawānih Maulānā Inʿām al-Hasan*, vol. 1, p. 87.

> very long ago. But Hadrat Rāipūrī was in favour of my beloved cousin, Maulānā Muhammad Yūsuf Sāhib *rahimahullāh*. When I related all this to my beloved uncle, he attested to the correctness of Hadrat Rāipūrī's opinion by saying: 'It is also my opinion [that Yūsuf will be a better person] because the people of Mewāt cannot rally around anyone else as much as they will rally around him.' I wrote a note on behalf of my beloved uncle in which I wrote: 'I give the following people the permission to accept *bayʿah*.' My beloved uncle added the following line in-between what I had written: 'I give the following people *ijāzah* on behalf of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.'"[1]

One point needs to be highlighted here, viz. Hadrat Maulānā Muhammad Ilyās Sāhib's nature, temperament and methodology was one of extreme respect and great appreciation for the *ahl-e-dhikr* and the erudite *ʿulamā'* and *mashā'ikh*. Like his pious forbears, he had full confidence in and reliance on the personalities of *dhikr* and the *mashā'ikh*. So much so, that even when he had to appoint a person to take the responsibility of *daʿwat* and *tablīgh* after him, then instead of relying on the old and experienced workers, he relied solely on the *mashā'ikh* of the *khānqāhs*. And he gave this responsibility to

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[1] *Āp Betī*, part 4, pp. 181-182.

Hadrat Maulānā Zafar Ahmad Thānwī *rahimahullāh*, Hadrat Maulānā ʿAbd al-Qādir Rāipūrī *rahimahullāh* and Hadrat Shaykh al-Hadīth *rahimahullāh*.

Moreover, it shows how necessary it is for the one who is being handed over the responsibility of *tablīghī* activities to be from among the *ahl-e-dhikr*. It also shows how necessary it is to confer the permission for *bayʿah* and *khilāfat* for the continuation of the *silsilah* (spiritual chain). The extent of Hadrat Maulānā Muhammad Ilyās Sāhib's importance for the above and his concern in this regard can be gauged from the following:

> "The following message of Hadrat Aqdas Maulānā Muhammad Ilyās Sāhib reached us this morning: 'There are many capable people in my *jamāʿat*. The person who is selected by Shaykh al-Hadīth and Maulwī Zafar Ahmad (i.e. Hadrat Maulānā Zafar Ahmad Thānwī *rahimahullāh*, and the third name is of Hadrat Maulānā ʿAbd al-Qādir Sāhib Rāipūrī *rahimahullāh*, whose name was most probably omitted when transcribing this), then those who wish to pledge *bayʿah* to me must be made to pledge *bayʿah* to this person [who is selected by the above three personalities].'"
>
> "We then received the following message: 'I have confidence in some people (and he mentioned them by name).' We went to him [Hadrat Maulānā Ilyās Sāhib] after *zuhr* for

clarification, and said to him: 'We received this message from you in which you said: 'I have confidence is some people', what is the meaning of this confidence? Does it refer to *khilāfat* and *ijāzat* or something else?' He remained silent for some time and said: '

"Maulwī Shafīʿ ad-Dīn Sāhib (a *khalifah* of Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh*) had expressed his confidence in Qārī Dā'ūd and Hāfiz Maqbūl Hasan. Out of respect for him because he was a resident of the Haram Sharīf, I conferred them with *ijāzat* immediately. But now I have even more confidence than before in them, and also have confidence in a few others. Maulwī Yūsuf has great capabilities. I had taught him *pās anfās* and he is carrying it out since a long time. Sayyid Ridā has also become occupied in *dhikr* and spiritual exercises, and he does the work [of *tablīgh*] with much pain and toiling. I conferred *ijāzat* to Maulwī Ihtishām on a certain condition which you can ask him about.' (Maulwī Ihtishām did not remember the condition, so when I asked him [Hadrat Maulānā Ilyās Sāhib again], he said: 'The condition is that he

must respect the *ʿulamā'* and maintain a cordial relationship with them)."[1]

"We said to him: 'All three of us feel that you should confer *ijāzat* to Maulwī Yūsuf first because we are of the opinion that he possesses the prerequisites of *ijāzat*. He is a practising *ʿālim*, he is a pious person, and we are confident he will make his *takmīl* [i.e. continue progressing in the path of *sulūk*]. After him, others should also be given *ijāzat* on condition they are not unmindful of their *takmīl*."

"[Hadrat Maulānā Muhammad Ilyās Sāhib] said: 'Yes, the opinion of all three of you is very blessed, and you must personally emphasise the point of *takmīl* to them. This is how the *silsilah* continues.' He then said: 'This should not be considered to be from me, but on behalf of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.' He then made *duʿā*: 'O Allāh! Bless this recommendation of these three, pardon us for any shortcoming which may have taken place in this, and confer us with sincerity.'"

"We then said to him: 'There are some people who would like to pledge *bayʿah* at present. We feel you alone should accept

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[1] The words in brackets are from Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh*.

https://www.mutmainapublications.com

their *bayʿah*. We will do it like this: You can hold one end of a length of fabric, and a person will say the words of *bayʿah* on your behalf to the people.' He said: 'No. There is no need for this. I am gone very weak, and I will get very tired.' We said: 'Okay, an announcement must be made stating: Those who want to pledge *bayʿah* must pledge to Maulwī Yūsuf Sāḥib, and it will be as if they have pledged it to you.' He said: 'Yes, that is good enough. But the hands of all you three will be on it.'"[1]

Ḥadrat Maulānā Muḥammad Yūsuf Sāḥib's manner of *bayʿah*

You read in the discussion under Ḥadrat Maulānā Ilyās Sāḥib's life that he used to accept *bayʿah* and also emphasise it. In like manner, when Ḥadrat Maulānā Muḥammad Yūsuf Sāḥib *raḥimahullāh* was appointed as his successor, he also started the system of *bayʿah*. His practice in this regard and manner of *bayʿah* can be gauged from the following:

"His method of *bayʿah* was to first of all explain the nature of *bayʿah*, its etiquette, the responsibilities which come with it, and its virtues. He would then resort to the normal manner of *bayʿah* (which was prevalent among his *mashā'ikh*). He would

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[1] *Āp Betī*, part. 4, pp. 206-208.

> then speak about the virtues of *daʿwat* towards *Dīn*, and take a pledge of sacrificing for it and giving time for it...Hadrat Maulānā would say the words of *bayʿah* in his unique way and captivating tone. *Mukabbirīn* (those who relay words to others in a loud voice) would repeat his words, and the entire assembly would say the words in a loud voice. The entire assembly would reverberate and the sound would echo inside and outside the musjid. People would be sobbing, and the entire assembly – whether those pledging *bayʿah* or not – would repeat the words."[1]

Iʿtikāf in the month of Ramadān

Our elders of *tablīgh* also had the *maʿmūl* (regular practice) of *iʿtikāf* (seclusion). They used to perform *iʿtikāf* with a large group of people and, together with the work of *daʿwat*, would attach a lot of importance to it. It is essential for the responsible members of *daʿwat wa tablīgh* to perform *iʿtikāf* because:

> "The elders and *mashā'ikh* consider Ramadān to be a month of special enthusiasm and spiritual sweetness. The acts of obedience and worship – especially the recitation of the Qur'ān – would

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[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan*, vol. 1, p. 100-101.

> increase drastically both in quantity and quality. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* would also pay particular attention to *iʿtikāf* in the last ten days of Ramadān. Maulānā Yūsuf Sāhib *rahimahullāh* was also from among those special servants of Allāh *taʿālā* who would derive maximum enjoyment from this month. Together with all his occupations of *daʿwat*, he would pay a bit more attention to recitation of the Qur'ān and different forms of *dhikr* and *wazā'if* (spiritual practices and recitations). Moreover, his average workload of writing and compiling books would also increase in this month compared to the rest of the year...He lived for twenty two years as a deputy of Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh.* How he spent his Ramadānul Mubārak of these twenty two years is described here in some detail so that a broad picture of his *daʿwat, tablīgh,* writing and compiling books, solitude and *iʿtikāf* may be presented to the readers."[1]

The book will become too lengthy if we were to quote all these details. We are therefore confining ourselves to relating his *iʿtikāf* of just a few years. More details can be obtained from the book,

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[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 1, p. 122.

Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib.

> "Ramaḍān 1365 A.H.: Ḥaḍrat Shaykh went to spend this blessed month at the *markaz* in Niẓāmuddīn. He went to Delhi on 28 Shaʿbān (29 July 1946) and performed *iʿtikāf* for the entire month in the musjid of the *markaz*. Maulānā Muḥammad Yūsuf Ṣāḥib *raḥimahullāh* together with about forty associates performed *iʿtikāf* in the last ten days."[1]

> "The Ramaḍān of 1365 A.H. became a lush flourishing garden in Niẓāmuddīn. The entire musjid was reverberating with *dhikr* and recitation of the Qur'ān. It was a *khānqāh* and a *madrasah* at one and the same time. Everyone – young and old – was spending the entire night and day in *dhikr* and recitation of the Qur'ān. Some people were completing one Qur'ān a day, others less, and yet others, more than that. As for the worship, spiritual exercises, striving and Qur'ān recitation of Ḥaḍrat Shaykh al-Ḥadīth and Maulānā Muḥammad Yūsuf, all this was beyond description. These pious personalities did not sit idle for a single moment. Sleeping during the nights of Ramaḍān was out of the question. They

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 1, p. 128.

> would sleep a few hours during the day, and then spend the entire night and day in worship."[1]

Hadrat Maulānā Inʿāmul Hasan Sāhib *rahimahullāh* wrote a detailed letter to Hadrat Shaykh al-Hadīth in Sahāranpūr with regard to the Ramadān of 1383 A.H. He writes in it:

> "There was such a large number of people coming here this Ramadān that we could not even think about any journeys. Apart from Mewāt and Doābah, many people came from distant regions. Even now, there are 100 people in *iʿtikāf*. Many others could not perform *iʿtikāf* because there was no place in the musjid. Those who were in *iʿtikāf* were allotted spaces like how they are allotted on a ship."[2]

Maulānā Muhammad Yūsuf Sāhib's *maʿmūlāt* in Ramadān

The striving, worship, and *maʿmūlāt* (spiritual practices) of those who truly appreciate Ramadān al-Mubārak really increase in this month. Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* was only seventeen years old in the year 1352

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[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 1, pp. 128-129.

[2] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 1, pp. 140-141.

A.H. He writes to Hadrat Shaykh *rahimahullāh* about his *maʿmūlāt* in the Ramadān of that year.

> "It has remained my practice to have tea after *ʿishā* and to read one *manzil*. I would then read the *pārā* for the next day, then occupy myself in my writing until 1:30a.m. I will then read the same *pārā* from 2:00-3:00a.m. in the *tahajjud salāh*. Having completed this, I will engage in *istighfār* (seeking forgiveness) and *durūd sharīf* (salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*). From 3:30a.m. to 4:45a.m., I would read 1½ *pārās* three times. I would make *sehrī* from 4:45a.m. to 5:15a.m. and then perform [*fajr*] salāh. After the salāh until sunrise, I will complete whatever work needed to be done, read the third *kalimah* 100 times, and perform the *ishrāq salāh* some time after sunrise. I would then go to sleep. After the *zuhr salāh*, I would read one *pārā* to someone [who would listen to my recitation]. After the *adhān* of *maghrib* but before the *maghrib salāh*, I will have my tea and my meal. After the *maghrib salāh*, I would recite the same 1½ *pārās* in the *awwābīn salāh*. This will be followed by the *tarāwīh salāh*. I completed the Qur'ān last night, and intend commencing the

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next recitation today. May Allāh *taʿālā* give me success."[1]

The above *maʿmūlāt* (practices) were in that Ramaḍān when he was not the *amīr* as yet; he was an absolute youngster. This book will become too lengthy if we were to describe his *maʿmūlāt* from 1352 A.H. to 1377 A.H. during his middle-age and when he was the *amīr*. We are therefore confining ourselves to only the *maʿmūlāt* of his last Ramaḍān (i.e. 1384 A.H.)

We also have to point out that it was Ḥaḍrat Maulānā Muḥammad Yūsuf Ṣāḥib's *raḥimahullāh* practice not to undertake any journey in Ramaḍān. If someone were to sit in *iʿtikāf* today, he is scorned and discussions regarding what is preferable and what is not are started. This causes confusion and disruption. Yes, if there is a severe need for a person to go out for *Dīn*, then such a person should certainly go out in Allāh's path. There is no objection to this. But if there is no imposing need, this worthless servant feels it will be more appropriate for the old workers to remain in *iʿtikāf*. This is because a person does not get an opportunity to have focus in his year-long requirements of *daʿwat* and an opportunity to cleanse his heart. Moreover, the greatest *dāʿī* (one engaged in *daʿwat*), Ḥaḍrat Muḥammad *ṣallallāhu ʿalayhi wa sallam*, enumerated many

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 1, p. 123.

virtues and merits of *iʿtikāf*, and he himself was particular about performing it. It is therefore necessary for all those occupied in the work of *Dīn* to emulate this Sunnah of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and pay due attention to *iʿtikāf*.

Ḥaḍrat Maulānā Muḥammad Yūsuf *raḥimahullāh* was also in the habit of performing *iʿtikāf* with his associates. By and large, it was not his practice to undertake any journey in Ramaḍān. The *maʿmūlāt* of the last Ramaḍān of his life are described below:

> "The *fajr ṣalāh* would be performed after the *adhān*. Maulānā Muḥammad Yūsuf Ṣāḥib *raḥimahullāh* would then deliver a talk for 2½-3 hours. After the *tashkīl*, Maulānā would go to his room, perform some *nawāfil* (optional ṣalāh) and recite the Qur'ān for a long time by looking in the Qur'ān [i.e. not from memory]. He would come back to the musjid at about 11:00a.m., make *duʿā*, and bid farewell to the *jamāʿats*. In like manner, he would meet the *jamāʿats* which were in the *markaz* after having spent their time in Allāh's path. He would then take a rest, depending on how much time he had. He would wake up at the time of the *ẓuhr adhān* and make preparations for the ṣalāh."

"Because it was not his habit to undertake any journey in Ramaḍān al-Mubārak, he would personally be the imām for all five ṣalāhs. After the *ẓuhr ṣalāh*, he would read the *pārā* which he was to read in the *tarāwīḥ ṣalāh* to Ḥāfiẓ Muḥammad Shafīʿ Ṣāḥib. He would then dictate replies to certain letters. This would end when the *adhān* for *ʿaṣr ṣalāh* was called out. He would proceed to his house after the ṣalāh and remain there for some time. He would meet his respected mother, wife and other women of the house. He would enquire about them, and talk to them about general domestic matters."

"He would seat himself towards the qiblah ten minutes before sunset, and direct himself towards Allāh *taʿālā*. It was his practice to open his fast in his room where he would be joined by 15-20 of his special associates and attendants. He would have his tea and meal before the *maghrib ṣalāh*. The *maghrib ṣalāh* was followed by the *awwābīn ṣalāh* in which he used to spend about one hour. When he completed this, he would rest for some time, after which the *adhān* of *ʿishā* used to be called, and he would get up for the *tarāwīḥ ṣalāh*."

"Maulānā Muḥammad Yūsuf Ṣāḥib *raḥimahullāh* was in the habit of reading the Qur'ān at a moderately slow pace. In this way, the *tarāwīḥ* used to take about

two hours. Upon completing the *witr ṣalāh*, he would proceed to his room and remain there for some time. During this time, Maulānā Muʿīn ad-Dīn Bulandshahrī would give him some fortifying food or medication. He would then return to the musjid, read from *Ḥayātuṣ Ṣaḥābah*, translate what he read, and give an explanation and commentary of it. About half the night would pass by the time he completed this. He would sleep for 1½-2 hours at the most, and become occupied in *tahajjud ṣalāh*. Upon completion, he would partake of *sehrī*."[1]

[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 1, pp. 142-143.

HADRAT MAULĀNĀ MUHAMMAD IN'ĀMUL HASAN SĀHIB AND HIS RELATIONSHIP WITH *TASAWWUF*

The *bay'ah* of Hadrat Maulānā In'āmul Hasan

Hadratjī Maulānā Muhammad In'āmul Hasan *rahimahullāh* (8 Jumādā al-Ūlā 1336 A.H./20 February 1918 – 10 Muharram 1416 A.H./10 June 1995) became the third *amīr* of *da'wat wa tablīgh*.

> "He went to Nizāmuddīn in 1930 (1349 A.H.) to be in the company of Hadrat Maulānā Ilyās *rahimahullāh*, and remained under his tutelage. But he pledged *bay'ah* about five or six years later. He relates about his self: 'When Hadrat Shaykh learnt that we had not pledged *bay'ah* to Barhe Hadratjī [Maulānā Ilyās *rahimahullāh*] as yet, he said: 'I assumed you two (Maulānā Yūsuf and Maulānā In'āmul Hasan) must have already pledged *bay'ah*. Nevertheless, do not delay any longer.' And so, we requested Hadrat Maulānā Muhammad Ilyās Sāhib to accept our *bay'ah*. Hadrat accepted, performed *ghusl*, then gladly accepted our *bay'ah*, and said: 'May Allāh *ta'ālā* bless it, and – *inshā Allāh* – it will certainly be blessed.'"
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> "After Hadrat Maulānā [Muhammad Ilyās *rahimahullāh*] accepted their *bay'ah*, he taught *pās anfās* to both of them, and

instructed Maulānā Muḥammad Yūsuf Sāḥib to engage in the *dhikr* of *ism-e-dhāt* 3 000 times, and Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib to engage in it 12 000 times. In addition to this, he emphasised the reading of other forms of *masnūn* (prescribed) *dhikr*, Ḥizb al-Aʿẓam and Ḥiṣn Ḥaṣīn."[1]

Maulānā Inʿāmul Ḥasan's attention to *dhikr*

"After establishing a spiritual bond through *bayʿah*, he showed extreme striving and sacrificing in this path. He made himself fully occupied in *daʿwat wa tablīgh* and *adhkār wa awrād* (different forms of *dhikr*). The *dhikr* of *ism-e-dhāt* which had commenced with 12 000 gradually progressed to 70 000. Since a long time he was in the practice of going to Maqbarah Humāyūn (near to which is a type of fortress) where he would sit in one corner and carry out his *dhikr* and other *maʿmūlāt* (spiritual practices). There were times when he used to remain here for seven hours. He would remain totally focussed in silent *dhikr* and *pās anfās* during this lengthy period...Reciting the Qur'ān was from among his most beloved *maʿmūlāt*. He used to read 15-16 *pārās*

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 1, p. 222.

daily. His recitation of the Qur'ān in Ramaḍān al-Mubārak used to reach extraordinary, if not mind-boggling, levels. According to Ḥaḍrat Shaykh, he completed the Qur'ān sixty one times in one Ramaḍān."[1]

The two lamps of Ḥaḍrat Maulānā Muḥammad Ilyās

"After Ḥaḍrat Maulānā Muḥammad Yūsuf Sāḥib and Ḥaḍrat Maulānā Muḥammad In'āmul Ḥasan Sāḥib passed the different levels of *tazkiyah* and spiritual training, Ḥaḍrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh* expressed his confidence in them in the following words: 'Just as Ḥaḍrat Ḥājī Imdādullāh Sāḥib *raḥimahullāh* had Maulānā Muḥammad Qāsim Sāḥib [Nānautwī] and Maulānā Rashīd Aḥmad Sāḥib [Gangohī], I have Yūsuf and In'ām."[2]

Maulānā In'āmul Ḥasan receives *khilāfat*

By virtue of his continuous striving and toiling, he received *khilāfat* and *ijāzat-e-bay'ah* (the permission to induct *murīds*) from Ḥaḍrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh*.

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[1] *Sawāniḥ Maulānā Muḥammad In'āmul Ḥasan Sāḥib*, vol. 1, pp. 223-224.

[2] *Sawāniḥ Maulānā Muḥammad In'āmul Ḥasan Sāḥib*, vol. 1, p. 227.

> "On the last day of his life – 12 July 1944 – Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* conferred *ijāzat* to six associates in the presence of many *'ulamā'* and *mashā'ikh*. Hadrat Maulānā expressed his feelings, satisfaction, and impressions about the five associates. And expressed his impressions about Maulānā In'āmul Hasan Sāhib in the following words: 'Maulwī In'ām is also an excellent person. He also engaged in a lot of *dhikr wa shughl* (*dhikr* and other spiritual exercises). He is also worthy of this. But more respect is accorded to knowledge."[1]

Maulānā In'āmul Hasan's *bay'ah* and appointment as *amīr*

> "After the demise of Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh*, Hadrat Shaykh [Maulānā Muhammad Zakarīyyā] *rahimahullāh* consulted the elders and *tablīghī* seniors, and eventually appointed Hadrat Maulānā In'āmul Hasan Sāhib as the *amīr* of *tablīgh*. A general announcement was made and he was given the *bay'ah* as the successor of Hadrat Maulānā Muhammad Yūsuf Sāhib."[2]

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[1] *Sawānih Maulānā Muhammad In'āmul Hasan Sāhib*, vol. 1, pp. 228-229.

[2] *Sawānih Maulānā Muhammad In'āmul Hasan Sāhib*, vol. 1, p. 274.

"He was given the *ijāzat-e-bayʿah* from Hadrat Maulānā Ilyās Sāhib *rahimahullāh* on 20th Rajab 1363 A.H. (12 July 1944). In twenty two years, he accepted *bayʿah* from just three people. Thereafter, the first general *bayʿah* was accepted on 3rd Dhū al-Qaʿdah 1384 A.H. (13 April 1965) when he was appointed as the *amīr* of the *tablīghī jamāʿat*. This system (of accepting *bayʿah*) then increased and broadened with each passing day. Large groups of people – both special people and the masses – would come to him, pledge *bayʿah* and depart. In this way, even his journeys of instruction and guidance gradually became a means for the reformation, training, and turning to Allāh *taʿālā* for thousands of people."[1]

"Hadrat Maulānā's era of leadership is very revolutionary in the sense that a very large number of people established a bond of confidence, good will, and guidance with him; attached themselves to him, and then acquired spiritual training from him. During his 32 year leadership, people from all strata of life turned to him in droves. In this way, the spiritual chain established by Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* received a most powerful and

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[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 3, p. 329.

extremely broad acceptance in all levels of society. This was to the extent that the statement: 'We pledged *bayʿah* to Hadrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh* at the hands of Inʿām' reverberated on all continents of the world."[1]

Maulānā Inʿāmul Hasan's enlightening views on *bayʿah* and the *ṭarīqah*

What is *bayʿah, sulūk* and *taṣawwuf*? What is the essence of all this? Hadratjī's erudite explanations and clarifications in this regard are presented below. Read them carefully.

"Hadrat Maulānā would certainly shed light on the need, benefits and advantages of *bayʿah* before the actual *bayʿah* itself. He would then say the words of *bayʿah* so that those pledging it may perceive its importance and do not consider it to be a mere custom or something insignificant. He would say on such occasions: 'Some important instructions are being issued at present.'"

"On one occasion, he referred to *bayʿah* as an effort, a statement, and an affirmation. He then explained this as follows: The *bayʿah* is a statement and affirmation of

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 330.

building one's life of the Hereafter. In other words, we will abstain from those things which will be harmful to us in the Hereafter, and which are known as sins. We will go out in *jamāʿat* to practise abstaining from those things, and practise to do good deeds. Our matter is with Allāh *taʿālā*, the person in-between is only a means. A person first pledges *bayʿah*, then utters it verbally, and then puts it into action."

"He would explain the above in a second assembly as follows: 'The *bayʿah* is a statement and affirmation of an effort, viz. we will abstain from actions which earn Allāh's displeasure. The person who breaks this pact will bear the loss of it himself. [Allāh *taʿālā* says]:

فَمَنْ نَّكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ (سورة فتح، آية ١٠) – "Now whoever breaks his word does so to his own detriment."

"Allāh *taʿālā* has four types of injunctions on every person: (1) servitude, (2) human needs, (3) divine vicegerency, (4) representation of the Prophets. These are the four types of injunctions. The first is servitude, e.g. salāh, fasting, zakāh, hajj, etc. The second is human needs, e.g. food, drink, shelter, trade, marriage, agriculture, etc. The third is divine vicegerency, e.g. showing mercy, affection, generosity,

serving others, concealing the faults of others, etc. The fourth is representation of the Prophets, e.g. *daʿwat*, enjoining good, etc. It is the essential responsibility of every person to carry out all these four injunctions."

"When injunctions related to "representation of the Prophets" are broken, injunctions related to "servitude" are either broken, or their spirit is lost, with only the outer form existing. Similarly, when injunctions related to "divine vicegerency" are broken, injunctions related to "human needs" are broken and its entire system goes helter skelter. If the injunction of "vicegerency" is not completed, there is no balance in the system of "human needs". In such a case, speaking lies will become common and bribery will become rife. Understand well, two things are dependent on two: "representation" with "servitude", and "vicegerency" with "human needs"."

"On one occasion, he referred to *bayʿah* as a life-decision and said: 'It is extremely necessary to rectify the actions which emanate from the body and the conviction of the heart. A person makes this decision when pledging *bayʿah*. Allāh *taʿālā* has no relation with anyone. The affirmation which is in the *bayʿah* has to be done practically by going out in *jamāʿat*. The

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affirmation which is taken at the time of *bayʿah* has to be brought into practice by going out in *jamāʿat*. If an affirmation is made but it is not put into practice, the affirmation will be weak and incomplete. The person pledging *bayʿah* must understand that this is not merely a verbal thing. Rather, it is a decision to continue deeds which earn Allāh's pleasure, and abstain from whatever earns His displeasure. Life has to be spent in the correct manner right until death. The more a person strives, the stronger the results. If he does not strive, he will lose everything when he goes into any other environment."

"In one assembly, he was explaining a comparison between light and darkness. He then spoke about acts of obedience and worship, and how they are means of reviving one's spiritual affinity [with Allāh *taʿālā*] and making it glitter. He said in this regard: 'At present, the army of desires is gaining victory. The army of the heart is *anwārāt* (light and effulgence) while the army of the *nafs* (self) is *zulumāt* (pitch darkness). We have to endeavour and make an effort to make the army of the heart and *anwārāt* victorious, and defeat the army of the *nafs*. Effulgence comes from spiritual exercises, obedience and worship. The way to Allāh *taʿālā* is traversed. Salāh must be read with enthusiasm. Much importance has to be

given to *tasbīḥāt* (different forms of *dhikr*) and Qur'ān recitation. Effulgence (*nūr*) comes through these actions and it will become easy to reach Allāh *taʿālā*. Our essential destination is to establish a bond (*taʿalluq*) with Allāh *taʿālā*, and the means are tools and vehicles to reach our destination. There are many robbers who do not allow us to reach our destination. These robbers are the desires of the *nafs*. Remember, every person has a connection with Allāh *taʿālā* by virtue of being His creation. If one is provided sustenance by Allāh *taʿālā*, then his connection with Him is by virtue of sustenance. But all these connections are concealed in man. When a person strives and goes through spiritual exercises, the grime which is on the surface moves away, and the bond becomes manifest and luminous. Salāh is the first of all these spiritual exercises and all this striving."[1]

"He spoke about the benefit and objective of *bayʿah* on one occasion as follows: 'Friends! What is the meaning of pledging *bayʿah* to someone? It means that we have to mould our lives according to the life of our beloved Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Allāh *taʿālā* sent him as a

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[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 3, pp. 332-334.

model. The closer a person is to this model, the more beloved he will be in Allāh's sight. We have to endeavour right until we die to spend our life in accordance with the orders of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Whether it is day or night, whether we are awake or asleep, whether it is our food or our drink – we have to spend our life according to Rasūlullāh's *sallallāhu ʿalayhi wa sallam* orders. This is the essence of *bayʿah*. It is not just a custom where a person holds another's hand, and considers it to be enough. Rather, we have to make a pledge of abstaining from sins. Allāh *taʿālā* must safeguard us against following our *nafs* and the ways of Satan. We have to seek pardon from Allāh *taʿālā*, and get our sins forgiven by Him."

"As was the case with all his elders and *mashā'ikh*, Hadrat Maulānā neither considered the Sharīʿah and Tarīqah to be two separate entities, nor was he of the view that there was a separating point between the two. Rather, he considered the Sharīʿah to be the external part of divine laws, and the Tarīqah (of which *bayʿah* is an important part) to be the internal part of divine laws. He would repeatedly explain and expound on this in his general and special assemblies."

"He said in this regard in an *ijtimāʿ* in Bangalore: 'Divine laws are of two categories. One is related to the external, e.g. Salāh, fasting, Hajj, business transactions. The other is related to the internal. It refers to rules surrounding the internal self, e.g. *taqwā*, abstinence, acceptance of Allāh's decree, patience, gratitude, forbearance and tolerance, pardon, humility, humbleness, etc. These are also the laws of Allāh *taʿālā*. They are known as the Tarīqah. The Tarīqah is not a separate entity from the Sharīʿah. The laws which the Sharīʿah laid as the external laws have an internal dimension to them. Carrying out both types of laws is known as Sharīʿah wa Tarīqah."

"There is one group which is occupied in carrying out the internal laws, rectifying them and imbibing them. These people are known as the *auliyā' kirām* (the noble friends of Allāh *taʿālā*). It is our duty to carry out the external laws in such a manner that the internal laws become manifest. We perform Salāh, learn matters of *Dīn*, engage in *dhikr*, give *daʿwat*, etc. We are making all these efforts. Now if we exercise patience over whatever difficulties we encounter in doing these things, express gratitude for the joy and satisfaction which we experience in doing all this, place our reliance in Allāh *taʿālā* for whatever we do, and are pleased with

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whatever we face in this path; we will progress. As we continue learning and studying, Allāh *taʿālā* will record us as intelligent people. Proceeding with the internal and external injunctions is the essential responsibility of man. If he disregards the internal injunctions while putting in all his effort in carrying out external injunctions, it will result in evils."

"There are external prohibitions such as speaking lies, backbiting, stealing, consuming alcohol, adultery, etc. In like manner, there are internal prohibitions such as pride, haughtiness, backbiting, vanity, and ostentation. If we do not make efforts to carry out the internal injunctions, these internal prohibitions will overflow and then, even the soul of the external injunctions will disappear."[1]

Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib's method of *bayʿah*

We consider it appropriate to relate when Ḥadrat Maulānā Inʿāmul Ḥasan Sāḥib used to accept *bayʿah* and what his method was.

"One *bayʿah* of Ḥadrat Maulānā used to be in the *ijtimāʿāt* (plural of *ijtimāʿ* - gatherings) when he would formally sit on

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, pp. 335-337.

a pulpit. This used to be a general *bayʿah*. Even non-Muslims who were present in the *ijtimāʿ* would repeat the words of *bayʿah*. But this type of *bayʿah* was confined to Mewāt. Very rarely would he conduct such a *bayʿah* at any other place."

"Another type of *bayʿah* used to be in the *ijtimāʿāt*, but in the room or house where he was staying at the time. This used to be in the city and regional *ijtimāʿāt*, and the time after *maghrib* was set aside for this. Upon completing the *awwābīn ṣalāh*, Ḥaḍrat Maulānā would proceed to the assembly and accept *bayʿah*. Maulānā Muḥammad ibn Sulaymān Jhānjhī would explain the etiquette and principles of *bayʿah* from before hand [to the people]."

"The third type of *bayʿah* was when Ḥaḍrat Maulānā would accept *bayʿah* every morning in his room in the Niẓāmuddīn *markaz* (after the *jamāʿats* have departed. The men and women who wanted to pledge *bayʿah* would assemble in separate rooms. A female apartment was set aside for the women, and Ḥaḍrat's voice would reach there through a P.A. system."[1]

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, p. 337.

> "Hadrat Maulānā's method of *bayʿah* was to hold one end of a large rope (or a sheet, etc.) while those intending *bayʿah* would hold the other sections of the rope firmly with both hands. He would speak a little about the essence of *bayʿah*, and read the *khuṭbah* (sermon) of *bayʿah*. He would then make them repeat the pledge and promise, teach them the different *adhkār* which they should make, and conclude with a *duʿā*."[1]

Hadratjī's instructions after *bayʿah*

As stated above, *bayʿah* is not a mere custom. Rather, it demands action. It has therefore been the practice of all the *shuyūkh* of this path to teach their *murīds* certain things after the *bayʿah*. Hadratjī would also teach certain things to those who were associated to him. He would say to them:

> "Brothers! Be mindful of abstaining from the things from which you repented because these are major sins. If you continue abstaining from them, and carry out the following five actions – *inshā Allāh* - you will become the obedient servants of Allāh *taʿālā*."
>
> (1) The thing which applies to every Muslim is salāh. Be very particular about

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, p. 339.

performing the five ṣalāhs with congregation. Go to a person who knows the rules and regulations of ṣalāh and learn them from him. There are four optional ṣalāhs which you must try as much as possible to perform, viz. *tahajjud, ishrāq, chāsht, awwābīn.*

(2) The *dhikr* of Allāh *taʿālā*. You must read the three *tasbīḥs* morning and evening with concentration and enthusiasm. The three are: the third *kalimah*, *durūd sharīf* and *istighfār*. These have to be read in the morning and evening.

(3) Recitation of the Qur'ān. Those who know how to read the Qur'ān must read it every day. Those who do not know, must start learning immediately.

(4) The books of *faḍā'il* (virtues and merits). Make it a point of listening to them in your musjids after whichever ṣalāh they are read.

(5) To go out in *gusht*. Make a group and go out for *gusht* in your locality every eight days. Go to the surrounding localities for three days in the month, and go out for at least forty days in the year.

Women are not required to perform ṣalāh with congregation. They must adhere to performing their ṣalāh at the appointed

> times. They also do not have to go out for *jamāʿat*. But they must continually talk about *Dīn, īmān,* the *kalimah*, Salāh, Qur'ān, Paradise, Hell, the Hereafter, etc. to those whom they meet. The heart becomes dead when one engages in, futile discussions, and the blessings in the house disappear. On the other hand, when one talks about *īmān*, the heart comes alive and blessings descend in the house. The women must encourage their husbands and male relatives to go out in *jamāʿat*. May Allāh *taʿālā* accept. Āmīn.[1]

Strict adherence to *maʿmūlāt*

It is not the aim of the *mashā'ikh* to increase their following through *bayʿah*. Rather, they are most concerned about joining Allāh's creation to Allāh *taʿālā*. It is therefore their responsibility to guide and steer those who are associated to them. Like all the other *mashā'ikh*, Hadrat Maulānā Muhammad Inʿāmul Hasan Sāhib *rahimahullāh* was very much concerned about this. His concern and anxiety in this regard can be gauged from the following:

> "Hadrat Maulānā *rahimahullāh* used to pay particular attention to those who had pledged *bayʿah* to him. They were not to be

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[1] *Sawāneh Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 3, p. 341.

negligent and lazy with their *maʿmūlāt* (spiritual practices). And they were to remain focused in *daʿwat, duʿā*, recitation of the Qur'ān, optional salāhs, *dhikr* and *istighfār*. He would encourage them to strive and bear hardships in this path, and would prompt them to progress gradually."

"He would make an all out effort and pay particular attention to those who pledged *bayʿah* to him to ensure they carry out their collective and individual *maʿmūlāt* strictly and diligently. There must be no lethargy and heedlessness in this regard. He used to say: 'Collective *maʿmūlāt* are supports and aids to individual *maʿmūlāt*. Strict adherence to individual *maʿmūlāt* creates strength and power in collective *maʿmūlāt*.' He also used to say: 'In order for collective efforts of the day (*gusht, daʿwat,* etc.) to come into existence, it is extremely essential to have individual efforts of the night (*dhikr*, crying before Allāh *taʿālā*, *duʿā*, etc.). If there is any deficiency or shortcoming in this regard, it must be atoned for through *taubah* and *istighfār* (repentance and seeking forgiveness)."[1]

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[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 3, p. 343.

His writings on the subject of *tasawwuf*

Hadrat Maulānā used to continually direct his associates towards rectification and reformation through letters.

> "The love, affection, and balance with which Hadrat Maulānā used to steer his associates on the path of *sulūk* and *ihsān* (*tasawwuf*) can be clearly learnt from quotations of some of his letters. These letters will provide man beneficial points in the light of internal reformation and training from these letters."[1]
>
> He writes to a student: "The lives of the Sahābah *radiyallāhu ʿanhum* are examples for us. Give up thinking too much. Start the work of *tablīgh* while bearing in mind all the principles, and become occupied in your education. Do not fall into this deception that you are doing the work of *tablīgh*. Brother, the work of *tablīgh* is for your own reformation. If you do not reform yourself, how can you do *tablīgh*!?"[2]
>
> He writes to one of his associates: "*Māshā Allāh*, you are a senior person. Allāh *taʿālā* blessed you with intelligence. Show some

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 344.

[2] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 345.

courage and pay full attention to fasting, salāh, *dhikr*, Qur'ān recitation, charity, acquiring knowledge and *gusht* in this blessed month. You should at least free yourself for forty days and go out in *jamāʿat* to a near or distant place. If you do this, we have full hope that Allāh *taʿālā* will enable you to do all these good deeds with enthusiasm by virtue of the blessed environment of being in Allāh's path. May Allāh *taʿālā* help you."[1]

Hadrat writes to Janāb Fārūq Ahmad Abul Hasan Sāhib of Bangalore as follows: "I received your letter and learnt of your situation and conditions. I congratulate you on your efforts to adhere to your *maʿmūlāt* (spiritual practices). I hope you are also striving to your utmost in the local *daʿwat* activities. Do not pay any attention to *wasāwis* (whisperings) and do not bother about them. Remain engrossed in your work. You requested me to increase your recommended amount of *dhikr*. Repeat *Allāhu Allāh* 3 000 times. Saying *Allāhu Allāh* (both words) is counted as one time. May Allāh *taʿālā* confer you with His

[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 3, p. 347.

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> bond, and bless you with sincerity and steadfastness."[1]
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> He writes in yet another letter: "I hope you are adhering to your *maʿmūlāt*. The *bayʿah* is not just for name. Rather, it is to prompt you into action. I am sure you are strict with your salāhs, Qur'ān recitation, *dhikr*, the two *taʿlīms* (seeking and imparting knowledge in the musjid and at home), *gusht*, three days in a month, and forty days in the year; and encouraging others to do the same as well. May Allāh *taʿālā* give you *taufīq* (inspiration), help you, and make it easy for you."[2]

In one of his letters he considers sitting in one place and engaging in *dhikr* with full concentration to be an excellent act.

> "I received your letter and was apprised of your situation. You complained to me about no concentration in *tasbīh* (*dhikr*), etc. You must continue with the manner of concentration as I had taught you previously. *Inshā Allāh*, Allāh *taʿālā* will bestow you with concentration after some time. It will be better if you read the

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 347.

[2] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 350.

tasbīḥāt in one corner with focus. It will be even more better if you set aside a time for this. When you set aside a time and engage in *dhikr*, you must think about what you are reading, and what word comes after it. Alternatively, if you know the meanings of the *tasbīḥāt*, then you must read by pondering over the meaning. The short *durūd sharīf* is *ṣallallāhu ʿalayhi wa sallam* as I had taught you. Remaining focussed is very essential for concentration. Therefore, as far as possible, you must go out in *jamāʿat* to practise this. Remain involved in the local work of *taʿlīm, gusht* and three days in a month. Furthermore, whatever is within your power must be done continuously, and continue reading the *tasbīḥāt*."[1]

"...I have also learnt about your resolution to start *dhikr bil jahr* (loud *dhikr*) once again. The best time for this is after the *tahajjud ṣalāh* because a person remains focused and his mind is also free. If you cannot do it in this time, set aside any other time in which you can do it with

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, p. 351.

> diligence. May Allāh *taʿālā* bestow you with steadfastness and progress."[1]
>
> "I have learnt about how regular you are with your *maʿmūlāt*. You expressed your desire to do more. I suggest you continue with the *maʿmūlāt* which you are busy with, but do them regularly. And continue giving due attention to the works of *daʿwat*. There is no need to increase your *maʿmūlāt* because the *madrasah* work which you are doing is essentially the work of *Dīn*. You stated that students in your *madrasah* would like to pledge *bayʿah* and you asked how this could be done. [My answer to this is]: Write down the names of the students who want to pledge *bayʿah* and send the list to me. This must be done on condition they themselves expressed their desire to pledge *bayʿah*. It must not be because you asked them or you forced them."[2]

There are times when a person feels that – *al-ḥamdulillāh* – he is doing a lot of work for *Dīn*. And he is so occupied in it that he does not get an opportunity to engage in *dhikr*. Such a claim can

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, p. 352.

[2] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, p. 353.

be extremely dangerous for a person. Only a true "physician" can treat this illness.

> Someone said to him on one occasion: "Hadrat, in my occupation with *daʿwat,* my *maʿmūlāt* get disrupted at times. What should I do?" Hadrat was lying down at the time. He sat up, his tone changed a bit, and said: "Why? What do you do before *fajr*?" I [the person who asked the question] became frightened and began completing my *maʿmūlāt* before *fajr*. *Al-ḥamdulillāh*, through the blessings of Hadrat's directive, I generally complete my *maʿmūlāt* before *fajr*. O Allāh! All praise is due to You, and all thanks are due to You."[1]

The *maʿmūlāt* and *waẓīfahs* of those who pledged *bayʿah*

What were the things which Hadrat encouraged those who pledged *bayʿah* to him to do? What did he teach them to do, and what *waẓīfahs* did he ask them to read? It will be most beneficial for us to know these things.

> "He would teach and instruct the same things to his *murīds* which were generally taught and practised by his *mashāʾikh*, *ahl-e-ḥaqq* (people on the truth) and *aṣ-ḥāb-e-maʿrifat* (people who genuinely

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, pp. 359-360.

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recognized Allāh *taʿālā*). In other words, from all the *farāʾiḍ* (compulsory duties) to the *sunan* (plural of Sunnah) and *mustaḥabbāt* (desirable acts), from the recitation of the Qurʾān and the prescribed forms of remembrance – paying particular attention to all these and for the sake of protection from evils; there is a need to adhere strictly to *dhikr wa shughl* (*dhikr* and spiritual exercises)."

"After studying the letters which he wrote to his *murīds* and associates, it becomes clear that he considered it essential for them to imbibe the following things in their lives for the sake of reformation and nurturing:

(1) To carry out the things which he promised to carry out at the time of *bayʿah*, and abstain from what he promised he would abstain from.

(2) To adhere to – as far as possible – the injunctions which apply to him as far as servitude, human needs, divine vicegerency and representation of the Prophets *ʿalayhimus salām* are concerned.[1] And to fulfil the rights and responsibilities

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[1] Refer to an explanation of these four points under the heading "Maulānā Inʿāmul Ḥasan's enlightening views on *bayʿah* and the *ṭarīqah*".

– as much as possible – of these four lines of action.

(3) Full observation of the external Sharīʿah (salāh, fasting, zakāh, hajj, etc.) while having a concern to fulfil them solely for Allāh's *taʿālā* sake.

(4) Adhering strictly to and giving due importance to the *tasbīhāt* of the morning and evening (which includes *dhikr*, *durūd sharīf* and *istighfār*).

(5) Recitation of the Qur'ān on a daily basis, and reading and listening to the books of *fadā'il* (virtues) in order to create a *Dīnī* environment in the home.

(6) To go out for *gusht*, three days in the month and forty days in the year in order to create an environment of *daʿwat*.

(7) As per the general principles and rules of the *mashā'ikh*, Hadrat Maulānā would also teach them to engage in *dhikr-e-jahrī* (loud *dhikr*). He used to say: "As regards the *ashghāl* (spiritual exercises) of the Sufis, loud *dhikr* is the best spiritual exercise for internal purification. (Narrated by Janāb al-Hāj Dr. Nādir ʿAlī Khān Sāhib, Aligarh)

But this instruction was not for everyone. It was for the one whose mind could

accommodate this, who had the time for it, and who could do it daily.

Hāfiẓ Muḥammad Yūsuf Sāḥib (Tāndah Chapraulī) relates his own story and the method of *dhikr* as taught to him by Ḥadrat Maulānā *raḥimahullāh*:

I said to Ḥadrat Maulānā Muḥammad Yūsuf Sāḥib *raḥimahullāh* on one occasion: 'Ḥadrat, teach me to read something [as a *dhikr*].' He spontaneously replied: 'Go ask Maulwī In'ām.' I presented myself before him, and after offering him *salām*, made my request to him; and said: 'Ḥadratjī sent me to you for this purpose.' He looked at me full in the face and said: 'You are a sick man.' I was astonished when he said this because I was certainly sick at the time, and no one knew of my sickness. When I persisted, he said: 'Sit cross-legged.' When I sat as instructed, Ḥadrat pulled at the vein of my left knee, separated the big toe and the toe next to it of my right foot with both his hands, and squeezed the vein which was between the two. He then taught me *nafī wa ithbāt* (i.e. the method of saying *Lā ilāh illallāh*) and to say *Allāhu Allāh* 400 times."[1]

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[1] *Sawāniḥ Maulānā Muḥammad In'āmul Ḥasan Sāḥib*, vol. 3, pp. 353-355.

We can gauge from the above that Hadrat Maulānā *rahimahullāh* taught the person this form of *dhikr* where one holds the vein. This was the practice of the Chishtīyyah Sufi order. He also considered other methods of *dhikr* to be sufficiently important. This is learnt from the following quotations.

> "During his stay in Nizāmuddīn, one of Hadrat Maulānā's *murīds* asked him about the manner of engaging in *dhikr*. Then on reaching his home, the person wrote to Hadrat and asked him the same question. Hadrat replied with the following details:
>
> "I received your letter and was pleased at hearing about your condition. May Allāh *taʿālā* inspire you with steadfastness. I had taught you the sequence of the twelve *tasbīhs*. I am explaining them to you once again. Read Sūrah Fātihah three times, *āyatul kursī* one time, Sūrah Ikhlās three times, and send the reward to the elders of all four *silsilahs* (spiritual chains of *tasawwuf*). Then read *durūd sharīf* eleven times, *istighfār* eleven times, and the following three times:
>
> يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَسْئَلُكَ مِنْ فَضْلِكَ يَا اَللّٰهُ يَا اَللّٰهُ يَا اَللّٰهُ أَنْ تُطَهِّرَ قَلْبِيْ عَنْ غَيْرِكَ وَأَنْ تُنَوِّرَ قَلْبِيْ بِنُوْرِ مَعْرِفَتِكَ أَبَدًا أَبَدًا، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

"This must be followed by *Lā ilāha illallāh* 200 times in the manner I demonstrated to you. After every ten times you say *Lā ilāha illallāh*, you must say *Muḥammadur Rasūlullāh ṣallallāhu ʿalayhi wa sallam*. This must be followed by *illallāh* 400 times, then *Allāhu Allāh* 600 times. Conclude by saying *Allāh* 100 times by inclining your head and striking it towards your heart. Then sit in *murāqabah* (meditation) and imagine that Allāh's *nūr* is entering your heart. In addition to this, be particular about optional ṣalāhs, Qur'ān recitation, etc. while diligently performing the five ṣalāhs with congregation. And continue taking part in the local work [of *tabligh wa daʿwat*] attentively."

Ḥaḍrat writes to Janāb Muḥammad Ṣiddīq Ṣāḥib (of Wāmbārī) with a few more instructions, and teaches him *dhikr-e-jahrī* (loud *dhikr*) as follows:

"You asked me to prescribe more *dhikr* to you. You must do the following provided you are regular with it and do not miss it out at any time. If you miss it out, there is a danger of you suffering from additional physical and spiritual discomfort. You must sit cross legged while in a state of *wuḍū'* and read the following: eleven times *durūd sharīf*, eleven times *istighfār*, the fourth *kalimah* (*kalimah tauḥīd*) three times, *lā ilāha illallāh* 200 times while

> saying *Muḥammad Rasūlullāh ṣallallāhu ʿalayhi wa sallam* one time after every ten times of saying *lā ilāha illallāh*. This must be followed by *illallāh* 400 times, *Allāhu Allāh* 600 times, and finally *Allāhu Allāh* 100 times. Conclude with *durūd sharīf* eleven times and *istighfār* eleven times. This totals thirteen *tasbīḥs* (1300 times). It will be better if you learn the method of reading all this from a person who knows how to read it. In addition to this, you must continue taking part in the local work [of *daʿwat wa tablīgh*]. May Allāh *taʿālā* help you and make it easy for you."[1]

Hadratjī's thoughts about *dhikr*

The manner in which Hadratjī *raḥimahullāh* looked at *dhikr*, the value and importance which he attached to it, and how much he strived in this regard was gauged from the previous pages. There is no real need to write anything more about it. However, it will be beneficial to quote some of his opinions with regard to *dhikr*.

He said on one occasion:

> "Rain does not affect rocks, but has an effect on the ground. The hardness of the heart is more than that of rocks. If the heart is soft, it will be affected by what is

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, pp. 355-357.

said to it. The heart will become soft when Allāh's name is taken. When this happens, talks about Paradise and Hell will influence the heart. We have to repeat Allāh's name to bring softness to our hearts. We have to be regular with *tasbīḥāt* (*dhikr*)."[1]

"If collective and individual actions are carried out with Allāh's *dhikr* and while having conviction in His promises, this will create a condition of *nūr* (light and effulgence) within us."[2]

"The highest form of *dhikr* is *Lā ilāha illallāh*. But we do not know what rewards we will receive from Allāh *taʿālā*. If this entire world was filled with gold, it will not be able to save us from the Hell-fire. But if this *kalimah* is said with a true heart, it will save a person from the Hell-fire."[3]

"He said: 'Due importance must be given to *dhikr*. The more *dhikr* is made while giving importance to it, the more concentration will develop. The more concentration is developed, the more concern a person will

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 157.

[2] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 158.

[3] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 158.

> have to carry out Allāh's orders. The more concern he has, the more worried he will be about carrying them out correctly."[1]

There was an *ijtimāʿ* in Aryakaut. I [the author, Qutb ad-Dīn Mullā] presented myself before Hadratjī *raḥimahullāh* together with one of my friends who was his *murīd*. I said to him: "Hadrat, this friend had pledged *bayʿah* to you and would like to know how to make *dhikr*." Hadrat taught him how to read the twelve *tasbīḥs* and encouraged him to read it regularly. Hadrat also added by saying: "Listen brother! When a person continuously makes *dhikr* of great people, he begins to consider himself to be great. You must be mindful of this." Look at how sharp-sighted Hadrat was. He thought of things which people do not normally think of.

Hadratjī's broad-mindedness and moderation

Broad-mindedness is a great treasure through which unity develops in the *ummah* and different levels of people get closer to each other. As for moderation [balance], this is a special feature of Islam. Balance and moderation have been placed in every act of Islam. If no consideration is given to balance, there will be discord and confusion everywhere, and *Dīn* itself will leave our lives. In every era, fanaticism was the cause of discord

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Sāḥib*, vol. 3, p. 158.

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and division. All *Dīnī* efforts have to be done with a balance, while abstaining from every type of fanaticism and extremism. This is what is required. One of the many merits of Hadrat Maulānā Muhammad Inʿāmul Hasan Sāhib *rahimahullāh* was that he spoke the language of moderation and balance. He did not speak the language of claims, but the language of *daʿwat* (of bringing people closer). He used to present his *daʿwat* while guarding himself against every type of extremism.

> "His far-sightedness in *daʿwat* and accuracy of thoughts were the greatest proofs that he was not a proponent and advocate of just one department of *Dīn*. Rather, he wanted to create a righteous society and a pure spiritual environment filled with good deeds while taking full consideration of all the departments of *Dīn* and fulfilling all their respective rights. He used to say with full confidence and self-assurance in different assemblies and *ijtimāʿāt* (plural of *ijtimāʿ* - a gathering): "Through this work of *daʿwat* we want the entire *ummah* to come onto the *Dīnī* and spiritual condition which was prevalent at the time when Rasūlullāh *sallallāhu ʿalayhi wa sallam* departed from this world."
>
> "In like manner, he used to say the following in his *duʿās*: 'O Allāh! Revive all the departments of *Dīn* through this

moving about and travelling around [for the sake of *tablīgh*].' This clearly demonstrates that his sights were set on the *Dīn* in its entirety, and wanted the revival of the whole of *Dīn* through this effort. Hadrat Maulānā *raḥimahullāh* had a direct and very close bond with all the present day departments and ways of *Dīnī* revival whether it concerned teaching and learning, writing and compiling books, delivering talks and lectures, *Dīnī madāris* and *jāmiʿāt* (higher centres of Islamic learning), or self-purification through *sulūk wa iḥsān* and *bayʿah wa ṭarīqah* (*taṣawwuf*). With wisdom and sound acumen, he always endeavoured that the person who is doing this work of prophet-hood in the form of *daʿwat wa tablīgh* should proceed in this path while remaining attached to all the departments of *Dīn* so that they could strengthen and fortify each other."[1]

An effort for the entire *Dīn*

He said in a gathering of old workers [of *tablīgh*]: "Our intention has to be the same as our leader's, that is Rasūlullāh's *ṣallallāhu ʿalayhi wa sallam*. His intention was for the entire *Dīn* to remain

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[1] *Sawāniḥ Maulānā Muḥammad Inʿāmul Ḥasan Ṣāḥib*, vol. 3, pp. 148-149.

https://www.muftiqasim.com

alive in the entire *ummah* until the day of Resurrection.

> He was not of the view that just a few pillars of Islam should be revived through *daʿwat wa tablīgh*. Rather, a *Dīnī* sentiment and *īmānī* passion was to be created with clear-sightedness which would endow a Muslim with a full treasure of *īmān* and conviction making him so powerful in deeds and character that his connection with Allāh *taʿālā* remains both in public and in solitude. Moreover, his essential desire was to place the *ummah* on good deeds through *daʿwat wa tablīgh*, and to create in them a desire for the fundamental deeds of Islam, viz. salāh, *dhikr*, Qur'ān recitation, *tasbīḥāt*, fasting, ḥajj, zakāh, etc. In the light of this idea and notion, he would give special attention to deeds in his speeches and writings. He desired a 100% revival of deeds in the *ummah*. He paid particular attention to the fundamental obligation in Islam, viz. salāh. He used to say: 'So much of effort must be made in this regard that you get 100% people performing salāh in every area.' In explaining this idea and notion, he said on one occasion: 'The three of us emphasized different things in our respective times. During the era of our senior Ḥaḍratjī (Ḥaḍrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh*), emphasis was laid on the Hereafter, Paradise and Hell. In the era of

> Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* emphasis was laid on sacrifices and striving. And in my era, emphasis is placed on deeds."[1]

Exclusivity

With sincerity, every deed needs exclusivity (*istikhlās*). When any deed is done with focus, it becomes alive. Maulānā ʿUbaydullāh Sāhib Balyāwī *rahimahullāh* once said in an old workers' *jorh* (gathering): "When you perform salāh, leave all thoughts and think about salāh alone." He then said with regard to *istikhlās*: "When you are in *qiyām* (standing posture of salāh), then the *istikhlās* of *qiyām* is that you must not think of the *rukūʿ* (bowing posture). When you are in *rukūʿ*, it's *istikhlās* means you must not think of the *sajdah* (prostration). The *istikhlās* of *sajdah* means you must not think of the *qaʿdah* (sitting posture). Nevertheless, the *istikhlās* of each action demands that your mind does not go towards anything else, and you must complete that action with absolute focus. The *istikhlās* of one act does not negate any other act, rather it demands focus on the act at hand. The *istikhlās* of *dhikr* is that a person must sit in solitude in one place, direct himself towards Allāh *taʿālā*, collect his thoughts around Allāh *taʿālā*, and engage in *dhikr*. The *istikhlās* of *taʿlīm*

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[1] *Sawānih Maulānā Muhammad Inʿāmul Hasan Sāhib*, vol. 3, pp. 149-150.

(studying, listening to knowledge being imparted) means that a person must sit in the place where the *taʿlīm* is conducted and abstain from looking around because this will break his focus. Instead, he must listen to the *taʿlīm* with full attention and concentration."

"What is *daʿwat* and what is it's *istikhlāṣ*? We have to sit in the company of the elders (*akābirīn*) and try to understand it. Let it not happen that our elders explain *istikhlāṣ* in a particular way while we understand it to be something else. Although our elders were attached to the work of *daʿwat* with full *istikhlāṣ*, they continued with the system of *bayʿah*. Those who were involved in the system of *bayʿah* chose this way and also instructed their followers to engage in *dhikr*. So we learn from this that these matters, i.e. to pledge *bayʿah*, to learn the method of *dhikr* and to engage in it, to make loud *dhikr*, etc. do not negate the *istikhlāṣ* of *daʿwat*. Had these things been against *istikhlāṣ*, these personalities would certainly not have promoted this system [of *bayʿah* and *dhikr*]. It should be borne in mind that becoming involved with *dhikr* and striving in this regard cannot be regarded as things which cause one's thoughts and focus to stray. Rather, these things are necessary to create focus in our thoughts and *istikhlāṣ* in our actions. Thus, efforts to prove that the effort of *dhikr*, assemblies of *dhikr*, *bayʿah*, etc. are against *istikhlāṣ* will only serve to discredit the work of *daʿwat*. Needlessly making these issues into controversial issues will actually cause discord in the work of

https://zaqinapa.wordpress.com/

da'wat. It should be borne in mind that when it is the time for the destruction of a nation, its actions come to an end, and the nation becomes engrossed in arguments and disputes."

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THE IMPORTANCE OF *DHIKR* IN *DĪN*

The order to engage in abundant *dhikr* and the wisdom behind it

There are five acts of worship which comprise the pillars of Islam, viz. Salāh, zakāh, fasting, Hajj and jihād. But nowhere in the entire Qur'ān are we ordered to carry out any of these acts in abundance. But when it comes to *dhikr* there are several verses of the Qur'ān which instruct us to engage in *dhikr* in abundance. This is stated in Sūrah Anfāl, Sūrah Jumu'ah and the present sūrah [Sūrah Ahzāb] as follows:

وَالذّٰاكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰاكِرَاتِ – "the men who remember Allāh abundantly and the women who remember [Allāh abundantly]." (Sūrah Ahzāb, 33: 35)

The most probable wisdom behind this is that *dhikrullāh* (the remembrance of Allāh *ta'ālā*) is the essential soul of every act of worship. This is gauged from the narrations of Hadrat Mu'ādh ibn Anas *radiyallāhu 'anhu* when a person asked Rasūlullāh *sallallāhu 'alayhi wa sallam*: "Which of the *mujāhidīn* will receive the greatest reward?" He replied: "The one who remembers Allāh the most." The man asked: "Who from among those who keep fast will receive the greatest reward?" He

replied: “The one who remembers Allāh the most.” The man posed the same question with regard to salāh, zakāh, hajj and charity. And on each question, Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: “The one who remembers Allāh the most will be eligible for the most reward.”[1]

Secondly, it is the easiest of all acts of worship. The Sharīʿah did not lay down any conditions for it. It can be carried out with *wudū’*, without *wudū’*, lying done, seated, while walking about – *dhikr* can be made any time. It neither takes any effort from man nor does it demand any opportunity from him. But its effect and benefits are so great, that through *dhikrullāh* a person’s worldly activities also become *Dīnī* and are considered to be acts of worship. The *duʿās* before and after eating, when entering and leaving the house, when departing on a journey, in the course of a journey, when returning from a journey, before engaging in trade, after completing a transaction – the essence of all these *duʿās* taught by Rasūlullāh *sallallāhu ʿalayhi wa sallam* is that a Muslim must not do any work or task while being unmindful of Allāh *taʿālā*. If a person reads these prescribed *duʿās* when

[1] Narrated by [Imām] Ahmad as quoted by Ibn Kathīr.

carrying out his different tasks, then even his worldly tasks become part of *Dīn*."[1]

The order and need for abundant *dhikr* while in jihād

"There is a severe need for abundant *dhikr* when fighting and waging jihād against the unbelievers, polytheists and enemies of Islam. And this is also the order of Allāh *taʿālā*. He says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ

"O believers! When you encounter any army, stand firm and remember Allāh abundantly so that you may achieve your goal." (Sūrah al-Anfāl, 8: 45)

Man's essential strength lies in the strength of his heart, the heart derives its strength from *īmān*, and abundant *dhikr* of Allāh *taʿālā* keeps the heart fresh and increases its lustre. The *dhikr* of Allāh *taʿālā* is a major means of patience, steadfastness and fortitude. When conditions are severe and there is a greater need for patience and steadfastness, there is a greater need for *dhikr*. And Allāh *taʿālā* Himself ordered abundant *dhikr* in such

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[1] Muftī Muhammad Shafīʿ: *Maʿāriful Qur'ān*, vol. 7, pp. 144-145.

situations. The greatest weapons of the Sahābah *radiyallāhu ʿanhum* were salāh, *tahlīl* (saying *lā ilāha illallāh*), *tasbīh* (glorifying Allāh *taʿālā*), *takbīr* (extolling Allāh's greatness), and other forms of *dhikr* in abundance."[1]

The order to engage in abundant *dhikr* at the time of *daʿwat wa tablīgh* and *Dīnī* efforts

"Whether it is *daʿwat wa tablīgh* or any other effort for the sake of *Dīn*, abundant *dhikr* is required in these instances. In fact, shortcomings in *dhikr* in such situations render the efforts lustre-less and lifeless. When Allāh *taʿālā* sent Mūsā *ʿalayhis salām* and Hārūn *ʿalayhis salām* to Pharaoh, He specifically emphasised on them to engage in abundant *dhikr* and not to display any shortcoming in this regard. Allāh *taʿālā* says to them:

اِذْهَبْ أَنْتَ وَأَخُوْكَ بِايتِيْ وَلاَ تَنِيَا فِيْ ذِكْرِيْ

"Go, you and your brother, with My signs and do not be negligent in remembering Me." (Sūrah Tā Hā, 20: 42)

This means that we must display total preparedness when conveying Allāh's *Dīn*, to engage in His abundant *dhikr* in all

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[1] *Dhikrullāh ke fadā'il wa masā'il*, p. 24.

https://www.freepdfpost.blogspot.com

situations and times, especially when occupied in *daʿwat wa tablīgh* and other *Dīnī* activities, and not to be lax in this regard."[1]

The need for abundant *dhikr* for a reformer and inviter

"We have to remember that the essential source of *daʿwat wa tablīgh* is Allāh *taʿālā* because people are invited towards Him and towards His *Dīn*. Therefore, the stronger an inviter's bond with Allāh *taʿālā*, the more life, spirit and strength in his *daʿwat*; and the more goodness will spread through him. But if his bond with Allāh *taʿālā* becomes weak, his *daʿwat* will become lifeless. And if this bond is severed totally, then his *daʿwat* will become nothing but a Satanic *daʿwat* even if it is done in Allāh's name and in the name of His *Dīn*. There is therefore a greater need to engage in Allāh's *dhikr* during these times. *Dhikrullāh* alone protects one's bond with Allāh *taʿālā*, and through it, one's bond with Him becomes stronger and stronger. Moreover, it is this abundant *dhikr* which is the cause of the success of the *Ahlullāh*, those inviting towards the truth, and the reformers. It is the best and first weapon against the enemies. And

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[1] *Dhikrullāh ke fadā'il wa masā'il*, p. 23.

through it, man's courage develops and increases."[1]

The people of *dhikr* and the rank of *quṯb*

The hearts of the *ahl-e-dhikr* are extremely strong, and they use the strength of their hearts for *Dīnī* efforts. Consequently, even the biggest obstacles in the path of *daʿwat* are removed, and even those who took oaths never to accept guidance also receive guidance. If we were to ponder, we will conclude that more than physical efforts and endeavours, it is a strong heart acquired through a bond with Allāh *taʿālā* which proves more effective. Ḥaḍrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh* says in this regard:

"A famous Ḥadīth narrated by Ḥaḍrat Abū Saʿīd Khudrī *raḍiyallāhu ʿanhu* states:

من رأي منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه.

"Whoever from among you sees an evil must change it with his hand [physically], if he is unable to do that, then with his tongue [verbally], and if he is unable to do that, then with his heart."

"The last part of this Ḥadīth mentions 'with his heart'. One way of this is for the *aṣ*-

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[1] *Dhikrullāh ke faḍā'il wa masā'il*, pp. 23-24.

https://www.noorpublications.com

ḥāb-e-qulūb (those whose hearts are strongly attached to Allāh *taʿālā*) to use the powers of their hearts. That is, they must resort to courage and focus."

"He then added: Imām ʿAbd al-Wahhāb Shaʿrānī has written a method of reaching the level of *quṭbīyyat*. The essence of what he wrote is that a person must feel a pain in his heart over the disappearance of good deeds wherever they have disappeared and become lifeless. He must then make *duʿā* to Allāh *taʿālā* with absolute servitude and begging to Him for the revival of those good deeds; and also use the power of his heart to bring them back to life...In the same way, he must think of the different evils which are prevalent in different places, then feel a pain and discomfort within himself over their prevalence. Then he must turn to Allāh *taʿālā* with absolute servitude and beg Him to wipe out those evils, and also resort to his courage and focus for the uprooting of these evils.'"

"Imām ʿAbd al-Wahhāb Shaʿrānī writes: 'The person who does this continually will – *inshā Allāh* – be a *quṭb* of his time."[1]

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[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, pp. 70-71.

No one is worse than the one who stops people from Allāh's *dhikr*

> "Undoubtedly, those who stop people from the *dhikr* of Allāh *taʿālā* through different ruses and excuses are serious wrongdoers. Who can be a worse wrongdoer than a person who, in the name of *Dīn,* stops people from Allāh's *dhikr*. Allāh *taʿālā* says with regard to such people:
>
> وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسَاجِدَ اللهِ أَنْ يُذْكَرَ فِيْهَا اسْمُهُ وَسَعَى فِيْ خَرَابِهَا
>
> "Who is more unjust than he who barred in the masājid of Allāh that His name be taken therein and strove in their destruction?" (Sūrah Baqarah, 2: 114)[1]

The assemblies of *dhikr*

The *Ahlullāh* conduct assemblies of *dhikr* for the fulfilment of this effort of *dhikr*. During the era of Ḥadrat Maulānā Muḥammad Ilyās Sāḥib *raḥimahullāh*, there were people who were *ahl-e-dhikr* who used to make *dhikr* diligently. Miyājī Miḥrāb related on one occasion: "Ḥadratjī *raḥimahullāh* used to teach us how to take Allāh's name."

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[1] *Dhikrullāh ke faḍā'il wa masā'il*, p. 339.

Hadrat Maulānā Muhammad Manzūr Nuʿmānī and the assemblies of *dhikr*

Hadrat Maulānā Muhammad Manzūr Nuʿmānī *rahimahullāh* explains a Hadīth as follows:

> "It is clearly learnt from this Hadīth that Allāh *taʿālā* has certain servants who gather in one place and engage in Allāh's *dhikr* because of its special blessings. Hadrat Shāh Walī Allāh *rahimahullāh* explains the same Hadīth as follows: 'There is no room for any doubt and misgiving with regard to Muslims gathering in a place and engaging in Allāh's *dhikr* etc. being a special means of mercy, tranquillity and proximity of angels.' He says in an explanation of another Hadīth: 'We learn that when some servants of Allāh *taʿālā* gather in a place, remember Him with sincerity, speak about Him, and engage in His praises and glorification; then this is most liked by Allāh *taʿālā*. And He expresses His pleasure with them to His special angels.' O Allāh make us from among them."[1]

Benefits of the assemblies of *dhikr*

> "Organizing and conducting assemblies of *dhikr* is a very blessed work. The Qur'ān and Hadīth encourage this, support it, and

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[1] *Maʿāriful Hadīth*, vol. 5, pp. 28 and 31.

mention many merits and virtues about it. Some of the benefits of these assemblies are:

1. The assemblies of *dhikr* are orchards where the hearts are irrigated, and they are means of *īmānī* and spiritual progress.

2. Hearts become inclined and attentive towards Allāh *taʿālā*.

3. Others are also encouraged towards Allāh's *dhikr*.

4. People of less courage are encouraged, and steadfastness on *dhikr* is acquired.

5. By remaining in the *dhikr* of the righteous and among their spiritual waves, heedless people get an opportunity to remember Allāh *taʿālā* and rekindle their hearts.

6. A spiritual effulgence and fragrance gathers with the gathering of people in the assembly of *dhikr*. This awakens every participant, and through it, each person develops firmness and steadfastness on *dhikr* according to his personal capability and sincerity.

7. Spiritual and effulgent angels descend on these assemblies, causing the assemblies to become even more spiritual

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and effulgent, and they bring peace and tranquillity to the hearts.

8. Assemblies of *dhikr* are spiritual forts through which man can save himself from the advances of his *nafs* and Satan.

9. Allāh *taʿālā* is pleased with assemblies of *dhikr*, pardons their participants, and turns their evils into good deeds.

10. They are gardens of Paradise. The one who frequents them will be on pulpits of pearls on the day of Resurrection, and a brilliant light will emanate from their faces.

11. There will be flags for the *dhākirīn* (those who engage in *dhikr*), they will assemble beneath those flags, enter Paradise forever, and live in the upper levels and gardens of Paradise.

These are a few benefits of the assemblies of *dhikr*. The Aḥādīth mention many more benefits and virtues.[1]

The *masājid* and *khānqāhs* are the centres for the assemblies of *dhikr*

"Islamic history bears testimony to the fact that the protection and continuity of the spiritual system of Muslims, and the

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[1] *Dhikrullāh ke faḍā'il wa masā'il*, pp. 328-329.

purification of mannerisms and deeds of individuals took place in these spiritual centres, viz. the *masājid* and *khānqāhs*. Workers of every department of Islam acquired the spirit of *īmān*, conviction, character, bond with Allāh *taʿālā*, piety and righteousness from these centres.

All the revivers (*mujaddidīn*) and reformers of the *ummah* were trained in these centres and *khānqāhs*. For example, Imām Shāh Walī Allāh *raḥimahullāh*, Mujaddid Alf Thānī *raḥimahullāh*, Imām Shāmil *raḥimahullāh*, Sayyid Aḥmad Shahīd *raḥimahullāh*, Imām Sanūsī *raḥimahullāh*. Those who fought against the Europeans and British: Shaykh al-Mashā'ikh Mujāhid-e-Millat Ḥaḍrat Ḥājī Imdādullāh *raḥimahullāh*, the founder of Dār al-ʿUlūm Deoband Ḥaḍrat Maulānā Qāsim Nānautwi *raḥimahullāh*, Ḥaḍrat Maulānā Rashīd Aḥmad Gangohī *raḥimahullāh*, Ḥaḍrat Shaykh al-Hind *raḥimahullāh*, Ḥaḍrat Ḥusayn Aḥmad Madanī *raḥimahullāh*, Ḥaḍrat Ḥakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *raḥimahullāh*, the founder of the *tablīghī jamāʿat* Ḥaḍrat Maulānā Muḥammad Ilyās *raḥimahullāh*, Shaykh al-Ḥadīth Ḥaḍrat Maulānā Muḥammad Zakarīyyā Muhājir Madanī *raḥimahullāh*. Then there those who fought against the British in the Sarḥad area of Pakistan. They were: Imām al-Mujāhidīn Ḥaḍrat Maulānā ʿAbd al-Ghafūr Suwātī

raḥimahullāh, Ḥadrat Maulānā Muḥammad ʿUmar Shāh ʿArf Ṣāḥib Mubārak of Karbaughah Sharīf, Ḥadrat Ḥājī Tarangzaʾī *raḥimahullāh*, and the conqueror of Kashmīr, Ḥadrat Maulānā Ḥājī Muḥammad Amīn Ṣāḥib *raḥimahullāh*, etc. etc.

These were people who were trained in these centres and *khānqāhs*. And even today, those who are really fighting against the main proponents of unbelief and polytheism – Jews, Hindus and British – are the ones who have been trained in these centres."[1]

Loud *dhikr* and assemblies of *dhikr* in Banglā Wālī Musjid, the *tablīghī markaz*

Imām al-Mujāhidīn Ḥadrat Maulānā ʿAbd al-Ḥafīz Makkī *dāmat barakātuhum* writes in his booklet, *Majālis Dhikr-e-Jahrī*:

"I have heard directly from those who witnessed the era of Imām at-Tablīgh Uswatus Salaf aṣ-Ṣāliḥīn Ḥadrat Aqdas Maulānā Muḥammad Ilyās Ṣāḥib Kāndhlawī *raḥimahullāh* that it was always a practice in Banglā Wālī Musjid (the *tablīghī markaz*) for almost all the people to wake up in the latter part of the night and

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[1] *Dhikrullāh ke faḍāʾil wa masāʾil*, pp. 329-330.

> get occupied in the *nawāfil* of *tahajjud*. The majority of people in the musjid, in the courtyard, and outside in the veranda would engage in loud *dhikr* a short while before the *fajr adhān* and would continue until the congregation of *fajr salāh* (which used to take place when it was sufficiently bright). I personally witnessed this scene in 1959 and 1960 during the era of Hadrat Maulānā Muhammad Yūsuf Sāhib Kāndhlawī *rahimahullāh*: from the *fajr adhān* until the congregation for *fajr salāh*, a considerable number of people in Banglā Wālī Musjid in the Delhi *markaz* of Nizāmuddīn would be seated in their places and occupied in loud *dhikr*. Some of them used to be in the musjid, and others used to be outside. But the musjid – inside and outside – would reverberate with loud *dhikr*."[1]

Hadrat Maulānā Muhammad Inʿāmul Hasan Sāhib *rahimahullāh* would go to the outer section after the *ʿasr salāh*. His associates would join him, they would engage in *dhikr* quietly, and he himself would be occupied in *dhikr*. A unique peace and tranquillity would pervade the assembly. This would continue until just before *maghrib*. Even today, our senior personalities sit in solitude and engage in loud *dhikr*. Hadratjī

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[1] *Majālis Dhikr-e-Jahrī*, pp. 41-42 (*Dhikrullāh ke Fadā'il wa Masā'il*, p. 349).

https://www.mutmainpublishers.com

Thālith [Maulānā Inʿāmul Hasan *rahimahullāh*] said in this regard: "From among the spiritual exercises of the Sufis, loud *dhikr* is the most effective for the purification of the internal self." Obviously, it is difficult to derive the benefit of *dhikr* without first striving in this regard and practising it.

The assemblies of *dhikr* of different *mashā'ikh*

We mentioned the practices of our elders of *tablīgh*. Other *mashā'ikh* also conduct assemblies of *dhikr* on a daily or weekly basis. Apart from *dhikr* in these assemblies, talks on reformation and rectification are also delivered. Our *tablīghī* elders neither stopped them from *bayʿah* nor from these assemblies of *dhikr*. Instead, they wanted them to help them in this great work of *daʿwat* while being occupied in their own circles. We know of personalities who received *ijāzat* (permission to induct *murīds* through *bayʿah*) from others. They asked Hadratjī *rahimahullāh*: "We have *ijāzat-e-bayʿah* from such and such person. Should we induct *murīds* through *bayʿah*?" He replied: "Since you have *ijāzat* for *bayʿah*, you should certainly do it." He also gave the person a few words of advice; one of which was: "Do not be greedy in accepting gifts, and do not let pride overtake you when refusing gifts."

There are personalities who are involved in the work of *daʿwat* and also have *ijāzat*. They are fully occupied in the work of *daʿwat* and ardently

encourage those who are within their circle to take part in this work. At the same time, they also conduct assemblies of *dhikr.* But our *tablīghī* elders never asked them through whose advice they are doing this. Instead, some wayward thinking people complained about them to the elders of *tablīgh* and requested that these personalities who have *ijāzat* should not accept *bayʿah* in such and such place, should not conduct assemblies of *dhikr*, and should not travel for this purpose. But our *tablīghī* elders clearly replied: We do not stop anyone from these activities. Rather, we want them to become involved in the work of *daʿwat* as well.

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TABLĪGHĪ ELDERS APPRECIATE THE ‘ULAMĀ’ AND MASHĀ’IKH

Al-ḥamdulillāh, the *tablīghī* elders are very broad-minded and they have much value and appreciation for the *mashā’ikh* in their hearts. Ḥaḍrat Maulānā Muḥammad Ilyās *raḥimahullāh* had much confidence in and genuinely loved Ḥaḍrat Maulānā Rashīd Aḥmad Gangohī *raḥimahullāh* and his *khulafā’*, Ḥaḍrat Maulānā Shāh ʿAbd ar-Raḥīm Rāipūrī *raḥimahullāh*, Ḥaḍrat Maulānā Maḥmūd Ḥasan Deobandī *raḥimahullāh*, Ḥaḍrat Maulānā Ashraf ʿAlī Thānwī *raḥimahullāh* and Ḥaḍrat Maulānā Muḥammad Zakarīyyā *raḥimahullāh*. He used to humble himself completely in showing respect to them.

Maulānā Muḥammad Ilyās had a humble relationship with everyone

He used to say:

> “I had a humble relationship with all the *buzurgs* (pious personalities) of my time. *Al-ḥamdulillāh*, I was favoured with affection and confidence from all them.”[1]

Go to the *‘ulamā’* with the intention of deriving benefit from them

He used to say:

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[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, p. 143.

> "Wherever our general members go, they must certainly endeavour to present themselves before the true *'ulamā'* and *sulahā'* (righteous personalities) of that place. But they must go with the sole object of deriving benefit from them."[1]

Making objections against *'ulamā'* is a serious offence

> "Having unnecessary evil thoughts about ordinary Muslims is sure to cause one's destruction. As for objections against *'ulamā'*, this is a serious offence."

He then said:

> "Having respect for a Muslim and honouring the *'ulamā'* are fundamentals of our way of *tablīgh*. Every Muslim must be respected on the basis of his Islam. And the *'ulamā'* have to be greatly honoured on the basis of knowledge of *Dīn*."[2]

Those occupied in *tablīgh* must derive benefit from the company of the *ahl-e-'ilm wa dhikr*

> "The task of *'ilm* (knowledge) and *dhikr* has not come within the grasp of our *mubalighīn* (those occupied in *tablīgh*) as yet. I am very much concerned about it.

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 35.

[2] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. p. 56.

https://www.mutaba.wordpress.com

> The only way of achieving this is to send these people to the *ahl-e-'ilm* (people of knowledge) and *ahl-e-dhikr* so that they can do *tablīgh* under their supervision, and also benefit from their knowledge and companionship."[1]

Hadrat Thānwī made a phenomenal contribution

Hadrat Maulānā Muhammad Ilyās *rahimahullāh* had a strong bond with Hadrat Thānwī *rahimahullāh*. Consequently, he wanted to proliferate and spread his teachings. He said on one occasion:

> "Hadrat Maulānā Thānwī (*rahimahullāh*) has made a phenomenal contribution. My heart desires for his teachings to be applied, while my way of *tablīgh* be adopted. In this way, his teachings will become common among the people."[2]

We must take benefit from Hadrat Thānwī's associates and his books

Hadrat Maulānā Muhammad Ilyās *rahimahullāh* wrote a letter to the seniors of Mewāt in which he gave them some guidelines. The following was also mentioned in his letter:

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 56.

[2] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 58.

> (8) Much importance must be given to *īṣāl-e-thawāb* (sending rewards) for Ḥaḍrat Thānwī *raḥimahullāh*. Rewards must be sent to him through every good way. Qur'ān recitations must be completed in abundance. It is not necessary for people to assemble for this purpose. Rather, it is better for each person to do it individually in solitude. The reward for going out in *tablīgh* is the most. Therefore, this method should be adopted for sending reward to him [Ḥaḍrat Thānwī *raḥimahullāh*].
>
> (9) If a person desires intercession from Ḥaḍrat Thānwī *raḥimahullāh*, it is necessary for him to have love for him, his associates, and to obtain intercession from studying his books. You will gain knowledge by studying his books, and the ability to practise by [remaining with] his associates...[1]

It is clearly learnt from these instructions of Ḥaḍrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh* that there is definite benefit in the books and writings of the true *'ulamā'* and *mashā'ikh*.

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[1] *Makātīb Ḥaḍrat Maulānā Shāh Muḥammad Ilyās*, pp. 137-138.

https://www.muftiapps.com/pdf/asp/urdu

Hadrat Maulānā Muhammad Yūsuf Sāhib also loved his elders intensely

> "His relationship with his elders was one of love and servitude. He had special love and confidence in Hadrat Shaykh al-Islam *rahimahullāh* and Hadrat Aqdas Rāipūrī *rahimahullāh*."[1]

Presenting one's self before the *'ulamā'* should be considered to be an act of worship

Hadrat Maulānā Muhammad Yūsuf *rahimahullāh* considered it to be extremely important to present one's self in the company of the *'ulamā'*. He writes in a letter:

> "Present yourself before the *'ulamā'*, and have full conviction that it is an act of worship."[2]

> "Do not harbour any bad thoughts about the *buzurgs* of the *Dīn*. Instead, you must continue going to them with the sole intention of benefiting from them. When you go to them, do not think to yourself that you are going to give them something.

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[1] *Tadhkirah Hadratjī Maulānā Muhammad Yūsuf Kāndhlawī*, p. 47.

[2] *Tadhkirah Hadratjī Maulānā Muhammad Yūsuf Kāndhlawī*, p. 95.

> Rather, you should always think about obtaining something from them."[1]

The departure of Maulānā Madanī is actually the departure of a lot of good

In order to learn the extent of value and appreciation Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* had for the *ahl-e-nisbat* (the pious servants who had a special bond with Allāh *taʿālā*) and senior personalities, it is sufficient for us to quote the deep inner bond which he had with Shaykh al-Islam Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh*. Hadrat Muftī ʿAzīz ar-Rahmān Bijnaurī Sāhib writes:

> "I had the occasion of going to Nizāmuddīn after the demise of Hadrat Madanī *rahimahullāh*. It was a cold winter's day, and Hadratjī (Maulānā Yūsuf) was seated outside in the sun, completely "extinguished". He embraced me, took a deep breath and said: 'Hadrat Madanī has departed. A lot of good has departed from this world. If all our good was to be gathered in one place, it will be nothing compared to his good.' I was informed by several reliable people that he [Maulānā Yūsuf *rahimahullāh*] emphasised on people for two continuous years saying to them:

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[1] *Sawānih Hadratjī Hadrat Maulānā Muhammad Yūsuf*, p. 68.

> 'Listen! Send the reward of your forty days to the soul of Hadrat Madanī *raḥimahullāh*. In fact, make intention of *īṣāl-e-thawāb* in his favour from here, before you depart.'"[1]

The attendants of the *mashā'ikh* were themselves men of great piety

Hadrat Maulānā Muḥammad Yūsuf *raḥimahullāh* used to say with regard to the attendants (*khādims*) of the *mashā'ikh*:

> "When we hear about the attendants of the *mashā'ikh* becoming men of great piety, it is those very same attendants who used to see to the needs of the guests who used to come to the *khānqāhs*, and would even carry and remove their excreta [there were no toilets in those days]."[2]

Muftī Maḥmūd Ḥasan Ṣāḥib and Maulānā Muḥammad In'āmul Ḥasan Ṣāḥib

Hadrat Maulānā In'āmul Ḥasan Ṣāḥib *raḥimahullāh* used to conduct his assembly after the *'aṣr ṣalāh* in the rear section of the musjid. Maulānā Muḥammad 'Umar Ṣāḥib Pālanpūrī *raḥimahullāh* and others used to be there as well. I was also present on one occasion. Suddenly,

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[1] *Sawāniḥ Ḥadratjī Ḥadrat Maulānā Muḥammad Yūsuf*, p. 82.

[2] *Malfūẓāt wa Iqtibāsāt Ḥadratjī Maulānā Muḥammad Yūsuf*, p. 129.

Maulānā Muḥammad ibn Sulaymān Jhānjhī announced: "Muftī (Maḥmūd Ḥasan) Ṣāḥib is about to come here." On hearing this, Ḥaḍratjī came to attention just as a small child comes to attention on the arrival of a senior person. He got up to receive Muftī Ṣāḥib *raḥimahullāh*, embraced him with much affection, and the two sat down on the bed-stead. It was a unique scene to see two great pious personalities seated together, and the entire assembly was occupied in *dhikr*. An exceptional tranquillity pervaded the entire assembly.

This respect and honour was accorded to the *'ulamā'* and *ṣulaḥā'* (righteous servants of Allāh *ta'ālā*) because they were the essential people who were running the system of education and training of the *ummah*. Ḥaḍrat Maulānā Muḥammad Ilyās *raḥimahullāh* says:

> "We have to tell the *'ulamā'* that this moving about and efforts of the *tablīghī jamā'ats* can only create a desire and value for *Dīn* among the masses, and to get them ready to study *Dīn*. As for the next task of teaching and tutoring them, this can only be achieved by the attention of the *'ulamā'* and *ṣulaḥā'*. This is why there is a lot of need for your [*'ulamā'*] attention and blessings."[1]

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[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, p. 170.

https://www.muftiqureshi.com

This is why our hearts have to be filled with full respect and appreciation for the *'ulamā'*. The elders of *tablīgh* have been constantly encouraging us to do this. The distancing of the masses from the *'ulamā'* is a *fitnah* (tribulation) on its own and can be a cause of the *ummah's* destruction. May Allāh – through this great work of *da'wat* – create a bond between the masses and the *'ulamā'* and *sulahā'*. May Allāh *ta'ālā* accept all of us for this purpose. Āmīn.

THE CALL FOR UNITY OF THE *UMMAH*

It is an important objective of ours to create unity among all the circles of *Dīn*

It was a heartfelt desire of the elders of *tablīgh* to bring about unity and harmony in the *ummah* through the effort of *daʿwat wa tablīgh*. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* says:

> "Through this movement, we want to create unity and harmony among the *ʿulamā'*, people of religion, and people of this world in every place. Moreover, we are concerned about creating love, affection and unity among the different circles of *ʿulamā'* and people of religion. In fact, it is an important objective of our work. *Inshā Allāh*, it is this religious *daʿwat* which will be a means to realize this objective. Differences among individuals and groups come about and increase through differences in objectives. We want to bring all the groups to have the work of *Dīn* and service to it to be their greatest objectives. We are going to try to realize this in a manner which creates harmony in their objectives and *modus operandi*. This is the only thing which can change mutual hatred to mutual love. Just think of the great reward for reconciling just two people. As for making efforts to reconcile

> different levels and groups of the *ummah*, we cannot even imagine the rewards for it."[1]

We do not have a separate group

Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* says:

> "We did not create any organization for this work, we do not have any office, no register, nor any fund. This is the work of all Muslims. We did not even start a separate group according to present norms and ways."[2]

We have to bind the masses to the *'ulamā'*

Jamā'ats used to be sent to great centres of learning like Deoband and Sahāranpūr with the sole purpose of binding the masses to the *'ulamā'*. Hadrat Maulānā Muhammad Yūsuf *rahimahullāh* says in this regard:

> "I do not send *jamā'ats* to Deoband and Sahāranpūr for the sake of *tablīgh* to the *'ulamā'* or to make *da'wat* to them. I send them because the masses are going further away from the *'ulamā'*; they must get close

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, pp. 84-85.

[2] *Tadhkirah Hadratjī Maulānā Muhammad Yūsuf Kāndhlawī*, p. 137 – extracted from one of Hadratjī's speeches.

> to them because it is for their [masses'] own benefit."[1]

The rise of fanaticism will break the *ummah*

Hadrat Maulānā Muhammad Yūsuf *rahimahullāh* said:

> "Look at the difficulties and hardships which Rasūlullāh *sallallāhu ʿalayhi wa sallam* had to endure in order to bring this *ummah* into existence. When national and tribal sentiments come to the fore, the *ummah* disintegrates."[2]

Hadrat Maulānā Yūsuf's memorable speech on unity of the *ummah*

Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* had an earnest desire and yearning to maintain the unity of the *ummah*. He delivered a speech three days before his demise (i.e. on 26th Dhū al-Qaʿdah 1384 A.H./30th March 1965). This speech was delivered after the *fajr salāh* in Rāiwind (district Lahore). This final speech of his life demonstrates the pain and yearning of his heart for the unity of the *ummah*. He forcefully called on the Muslims to become one *ummah*. A

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[1] *Malfūzāt wa Iqtibāsāt Hadratjī Maulānā Muhammad Yūsuf*, p. 116.

[2] *Malfūzāt wa Iqtibāsāt Hadratjī Maulānā Muhammad Yūsuf*, p. 120.

https://d.mukaddas.com/pdf/as-sunnah

few extracts from this speech are quoted here without any comments.

> "This *ummah* came into existence after many hardships. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and the Ṣaḥābah *raḍiyallāhu ʿanhum* bore many difficulties to this end."[1]

> "...the *ummah* does not refer to a particular group or residents of a particular region. Rather, an *ummah* comes into existence with a close bonding of hundreds and thousands of nations and regions. The person who considers a certain nation or region to be his own, and others to be outsiders, is actually slaughtering the *ummah*, chopping it into pieces, and pouring water over the efforts of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and the Ṣaḥābah *raḍiyallāhu ʿanhum...*"[2]

> "Remember, saying: 'My people, my region, my family' – are statements which break

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[1] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 150.

[2] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 151.

the *ummah* and are disliked by Allāh *taʿālā*."[1]

"Evils in our transactions and social relationships are things which destroy the unity of the *ummah*. When an individual or certain level of society commits excesses against or oppresses others, does not give them their dues, causes them pain, belittles them or dishonours them; then this causes discord and the unity of the *ummah* disintegrates."[2]

"In order for an *ummah* to be established, it is essential for everyone to endeavour for mutual unity, not discord. The gist of a Ḥadīth of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* states that a person who performed ṣalāh, kept fast, performed ḥajj, made *tablīgh*, etc. will be brought forward on the day of Resurrection and cast into the punishment because something which he said caused disunity in the *ummah*. It will be said to him: 'You must first atone for this single word which caused damage to the *ummah*.' There will be another person who had a shortfall of ṣalāh, fasting, ḥajj, etc. and will be really fearing Allāh's

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[1] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 152.

[2] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 153.

punishment. But he will be showered with many rewards. He will ask: 'What is the reason for this honour?' It will be said to him: 'You said something on a certain occasion which not only prevented discord in the *ummah*, but brought about unity. You are now being rewarded for it.'"

"The tongue is the thing which is most instrumental in constructing and destroying the *ummah*, building it and breaking it. This tongue can mend hearts and tear them apart as well. Just one wrong statement uttered by the tongue can cause widespread discord and fighting. And just one word can bring about unity and join the hearts. The most pressing need is to control the tongue. And this can only be achieved when a person is fully conscious of the fact that Allāh *taʿālā* is with him everywhere and all the time, and is listening to his every word."[1]

"Satan is with you. In order to treat [his effects], there has to be a group whose sole occupation is to call towards good and prohibit evil. Allāh *taʿālā* says:

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[1] *Tadhkirah Ḥadratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 154.

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ط وَأُولئِكَ هُمُ الْمُفْلِحُوْنَ

"There should be a group whose work is to invite towards *Dīn* and every type of good, which strives for *īmān* and piety, which makes an effort on salāh and *dhikr*, and strives for the knowledge brought by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It strives to safeguard against evils and sins. And through all these efforts, the *ummah* becomes one united *ummah*."[1]

"Today, there are efforts throughout the world for the disintegration of the *ummah*. The only way to combat and break this is for us to become attached to the work of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Bring the Muslims to the *masājid*, talks on *īmān* must be given there, there must be assemblies of knowledge and *dhikr* there, there must be consultations and meetings on the effort of *Dīn*. People of different levels, different families and tribes, different languages must get together as was the way in Musjid-e-Nabawī for these

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[1] *Tadhkirah Hadratjī Maulānā Muhammad Yūsuf Kandhlawī*, p. 156.

https://www.qurbanipress.com

tasks. Only then will unity in the *ummah* be realized."[1]

"Dear friends! Throw yourselves into this effort of bringing unity in the *ummah* of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. This *ummah* must have *īmān* and conviction, and it must be an *ummah* which has *dhikr wa tasbīḥ* (engaging in Allāh's remembrance), *taʿlīm* (acquiring and imparting knowledge), which submits before Allāh *taʿālā*, serves His *Dīn*, endures hardships for it, and has respect for its fellow Muslims."[2]

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[1] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 157.

[2] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 159.

MUSJID-E-NABAWĪ: THE UNIVERSAL CENTRE FOR *DĪNĪ* WORK

The system of *Dīnī* work which Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* formulated was not a product of his imagination. He studied the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam* closely, bore in mind the system which was initiated from Musjid-e-Nabawī, and then formulated his system of *daʿwat wa tablīgh*.

He says:

> "The mass-based system of *Dīnī* education and training which we want to promote through this movement is the very same system which was prevalent in the time of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It is the same way in which *Dīn* was generally learnt and taught. Other methods which were introduced later on – such as writing and compiling of books, teaching with books as mediums, etc. – were the creations of the needs of the respective times. But people now consider them [these new methods] to be the original method, and have completely forgotten the method which was prevalent in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* time. Whereas the actual method is his method, and education and training on a

mass scale can only be imparted in this way."[1]

All *masājid* must have activities of Musjid-e-Nabawī

He wanted all the *masājid* of the world to have the same activities which were prevalent in Musjid-e-Nabawī. He says in this regard:

> "The *masājid* are daughters of Musjid-e-Nabawī. This is why they must have the same activities which were prevalent in the musjid of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. Apart from ṣalāh, the work of *taʿlīm wa tarbiyat* (education and training) also took place in his musjid. Furthermore, all activities related to *daʿwat* used to take place from the musjid. Delegations for the sake of *tablīgh* and education used to be sent off from the musjid. In fact, even the armies were organized from the musjid. We want all these activities to take place from our *masājid*."[2]

Our effort must be on the pattern of Nabī *ṣallallāhu ʿalayhi wa sallam*

Ḥaḍrat Maulānā Muḥammad Yūsuf Ṣāḥib *raḥimahullāh* addressed his associates who were occupied in the effort of *Dīn*. He said:

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[1] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, p. 74.

[2] *Malfūẓāt Ḥaḍrat Maulānā Muḥammad Ilyās*, pp. 167-168.

> "One is the *Dīnī* effort which Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and the Ṣaḥābah *raḍiyallāhu ʿanhum* did in a particular way. We want people to learn this method and adopt it."[1]

Muslims distinguished themselves through the special activities of the musjid

Muslims distinguished themselves through the special activities of Musjid-e-Nabawī. Ḥaḍrat Maulānā Muḥammad Yūsuf Ṣāḥib *raḥimahullāh* writes in one of his letters:

> "Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* made each follower a person of the musjid. He gave them certain activities which were peculiar to the musjid. The Muslims distinguished themselves through these activities. Allāh's *taʿālā* greatness, *īmān* and the Hereafter were topics of discussion in the musjid. How to construct one's life on actions were discussed. Lessons were imparted for the rectification of actions. Encouragement to go out to different lands and regions for the sake of *daʿwat* towards *īmān* and good deeds was also given from the musjid. Assemblies of Allāh's *dhikr* were conducted in the musjid. Deeds of mutual co-operation, sacrifices and seeing

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[1] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, p. 138.

https://www.muftiibrahimdesai.com

to the welfare of others were done in the musjid. Every person – the ruler and ruled, the rich and poor, the trader, the farmer, and the labourer – would come into the musjid and learn how to live his life. He would then go out into the world and apply what he learnt in the musjid in his respective occupation."[1]

Musjid-e-Nabawī was the centre for *dhikr, taʿlīm* and *daʿwat*

It will be most appropriate for us portray a picture of the universal *Dīnī* effort which used to take place in Musjid-e-Nabawī. In this way, the direction of our efforts will be corrected, and we will not allow crookedness to creep in.

"In Sūrahs Baqarah, Āl ʿImrān and Jumuʿah, the Qur'ān describes Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* with the same theme and the same words. These verses describe the aims and objectives of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* coming into this world, or the essential responsibilities of his task as a Prophet. They are three: (1) reciting Allāh's verses,

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[1] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kandhlawī*, pp. 97-98.

(2) teaching the Qur'ān and wisdom, (3) purifying the character of people."[1]

After the *hijrah* (emigration), Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* got the opportunity of striving openly for *Dīn* and the obstacles [which were prevalent previously] were no longer there. So in order to carry out and complete his fundamental responsibilities, he made Musjid-e-Nabawī the centre for his effort. This musjid was a centre for *daʿwat*, and also a centre for *taʿlīm* (education) and *tazkiyah* (purification). Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* kept himself occupied in striving for the fulfilment of all three objectives. He did not disregard any one or two of these tasks for any reason. Instead, he made all three the focus of his effort at one and the same time. He did not say to himself that he would first do the work of *daʿwat* alone, and *taʿlīm* and *tazkiyah* will be deferred. Or *taʿlīm* and *tazkiyah* will be given preference now, and *daʿwat* will be disregarded. The Qur'ān did not provide any leeway for this type of thinking. All three were considered to be essential responsibilities. There is now a need to study the *sīrah* (life of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*) and understand fully what Rasūlullāh's *ṣallallāhu ʿalayhi wa sallam* concerns were about these three matters, and what efforts he made in this regard. For this, we will have to understand the activities which

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[1] Muftī Muḥammad Shafīʿ: *Maʿāriful Qur'ān*, vol. 1, pp. 331-332.

https://www.pathagar.com

took place in Musjid-e-Nabawī. These three matters are presented below.

Daʿwat activities

Two types of responsibilities had to be carried out in Madīnah: (1) To invite people towards Islam, towards Allāh *taʿālā*, and towards embracing *īmān*. (2) To provide a system of education and training for those who already had *īmān*.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* started sending his Companions and delegations to the tribes of the outlying areas who had embraced Islam for the sake of teaching them *Dīn*. As for the tribes which came to Madīnah to learn *Dīn*, a special place in Musjid-e-Nabawī was set aside for them. This is the same place where the *sutūn-e-wufūd* (pillars for delegations) are constructed in Musjid-e-Nabawī.

As for the tribes which did not embrace Islam as yet, delegations (*jamāʿats*) used to be sent to them to invite them to Allāh *taʿālā*. For example, Hadrat Khālid ibn Walīd *radiyallāhu ʿanhu* went to Yemen with a *jamāʿat* and worked there for several months.

> "The *dāʿīs* (inviters towards Islam) who used to be sent to the Arabs in the outlying regions were instructed to encourage the people to leave their homelands and settle down in Madīnah. This was known as *hijrah*. Based on this, *bayʿah* was divided into two categories – *bayʿat-e-aʿrābī* and

bayʿat-e-hijrah. Bayʿat-e-aʿrābī was only for those Bedouins who were to stay in Madīnah Munawwarah for a few days and taught about Islam. The book, *Mukhtaṣar Mushkil al-Āthār*, contains a narration which states that when ʿUqbah Juhanī embraced Islam, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* asked him whether he was pledging *bayʿat-e-aʿrābī* or *bayʿat-e-hijrah*. The author writes thereafter:

إن البيعة من المهاجر توجب الإقامة عنده صلى الله عليه وسلم ليصرف فيما يصرفه فيه من أمور الإسلام وبخلاف البيعة الأعرابية

"When a *bayʿah* of *hijrah* is made, it becomes necessary on the person to live with Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* so that he may get him engaged in Islamic matters. But this was not necessary in the case of *bayʿat-e-aʿrābī*."

Based on this, many Arab tribes left their homes and emigrated to Madīnah. When Hadrat Abū Mūsā Ashʿarī *radiyallāhu ʿanhu* came with eighty people and settled down in Madīnah. We learn from *Khulāṣatul Wafā'* that the Juhaynah and other tribes had their own *masājid* in Madīnah. These were the tribes which had emigrated and settled down in Madīnah. Because Musjid-e-Nabawī was not

> sufficient for all of them, other *masājid* were constructed."[1]

Since it was not possible for every single person to come to Madīnah:

> "It was considered essential for certain people to remain in every group and tribe who would carry out the responsibilities of teaching and instructing them. This is why the Qur'ān says:
>
> وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ط فَلَوْ لاَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْآ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ
>
> "It is not [proper] for the Muslims to go forth all together. Why, then, did a section from each group not go forth so that they may acquire an understanding of religion and inform their people when they return to them so that they might be on their guard?" (Sūrah Taubah, 9: 122)
>
> (This is why) "a group from each Arab tribe would come to Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, ask questions related to Islam, and acquire understanding of *Dīn* from him."[2]

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[1] *Sīratun Nabī*, vol. 2, p. 56.

[2] *Sīratun Nabī*, vol. 2, p. 56.

Daʿwat activities at a glance

While providing a gist of the *daʿwat* activities of Musjid-e-Nabawī, Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* says:

> Instead of giving the residents of Madīnah leave from earning a living, Rasūlullāh *sallallāhu ʿalayhi wa sallam* got them occupied in work, and established a system of striving for *Dīn*.
>
> During his ten-year stay in Madīnah, he sent out 150 *jamāʿats*, while he *sallallāhu ʿalayhi wa sallam* personally went out on 25 journeys. Some had 10 000 people, others had 50 000, 30 000 or 40 000. Some had 313, while others had 10-15. Yet others had seven or eight people. With regard to the time spent, some went for two months, others for three months, fifteen days, ten days. As for the remaining 125 *jamāʿats* (in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not go), 1 000 went out, 500, 600, and so on. The time span also differed – six months, four months, etc. Now calculate how much time each person had to go out for, and how many journeys he must have undertaken in a single year. If we were to add all the years and put an estimation, we will conclude that a person must have went out for 6-7 months in a year.

Through this effort of moving about and travelling, people of different regions were invited to come to Madīnah to learn Islam. An Islamic life can only be achieved when living in an Islamic environment, and such an environment was only found in Madīnah. So those who were to go out of Madīnah had to teach those who came into Madīnah during the former's stay in Madīnah. Then, the people of Madīnah themselves had to set aside time to acquire knowledge. So during their stay in Madīnah [i.e. when they were not gone out], time was demanded from them to remain in the *masājid* so that the system of learning and teaching may continue in the *masājid*, and those who came from outside may be taken care of.

These people arranged their daily lives in such a manner that if two people became partners in a business, they would take turns. One would be occupied in business, while the other would be in the musjid. When the first one returns, he would spend the night in the musjid, occupy himself in worship from after *'ishā*, and then go to sleep. Some of them would sleep immediately after *'ishā*, and wake up in the latter part of the night for *tahajjud*. In this way, the local Muslims would be in the musjid for 24 hours. Anyone who came from outside [Madīnah] would certainly find someone or the other in the musjid to

see to him no matter what time he came. If lessons were being conducted at the time, the outsiders will be seated there. If it was the time of salāh, they were made to join it. If an assembly of *dhikr* was conducted at the time, they would join it. In this way, even outsiders would not consider themselves to be free at any time. Now just calculate, 6-7 months were spent outside [Madīnah], and 2-2½ months were spent in taking turns to spend time in the musjid."[1]

System of education

"There were different methods of education and instruction. One way was for the person to spend 10-20 days or one to two months and learn the essential rules related to beliefs and *fiqh* (jurisprudence). He would then return to his tribe and teach them what he learnt. For example, when Mālik ibn al-Huwayrith *radiyallāhu ʿanhu* came to Madīnah, he remained there for twenty days and learnt the fundamental injunctions. When he was about to depart, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to him:

إرجعوا إلى أهليكم فعلموهم وامروهم وصلوا كما رأيتموني أصلي

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[1] *Tadhkirah Hadratjī Maulānā Muhammad Yūsuf Kandhlawī*, pp. 142-143.

"Return to your family, teach them matters of *Dīn*, and perform Salāh as you saw me performing it."[1]

The second method was one of formal lessons. In other words, people would formally live in Madīnah, and learn matters related to beliefs and character. The Suffah was the class which was specifically set aside for this purpose. This place was by and large inhabited by people who had severed themselves from all worldly engagements and spent their time in asceticism, worship, and service to knowledge.

It is mentioned in *Mishkāt, Kitāb al-'Ilm* that Rasūlullāh *sallallāhu 'alayhi wa sallam* entered the musjid on one occasion when there were two assemblies of people. One was engaged in *dhikr* and the other in knowledge. Rasūlullāh *sallallāhu 'alayhi wa sallam* went and joined the assembly of knowledge. In those times, students of knowledge were referred to as *qurrā'*. And this is the name which is constantly mentioned in *Sahīh Bukhārī* and other books of Hadīth. The biographers write that when any of these people [of Suffah] got married, he would leave this group, and someone else would take his place.

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[1] *Sīratun Nabī*, vol. 2, p. 56.

The *As-hāb-e-Suffah* (people of Suffah) were so poor that they had just one garment which they would tie from their necks, and this would serve a dual purpose of being an upper and a lower garment. Despite their poverty, they did not sit back. Instead, they would go out into the fields, pick up firewood, sell it, give half the proceeds in charity, and distribute the other half among their brethren. [Since they spent their day for this purpose], the night was set aside for studying and imparting knowledge.

It is gauged from some narrations that Hadrat ʿUbādah ibn as-Sāmit *radiyallāhu ʿanhu,* who was a well-known scholar, was one of the teachers of this class. During his caliphate, Hadrat ʿUmar *radiyallāhu ʿanhu* had sent him to Palestine to teach jurisprudence and the Qur'ān.

We learn from certain narrations that apart from Suffah, there was another place in which the people of Suffah would study at night. The *Musnad-e-Ibn Hambal* (vol. 3, p. 1377) states:

عن أنس كانوا سبعين فكانوا إذا جنهم الليل انطلقوا إلى معلم لهم بالمدينة فيدرسون الليل حتى يصبحوا.

"Hadrat Anas *radiyallāhu ʿanhu* says that seventy of the people of Suffah would go at

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night to a teacher and occupy themselves in studies until the morning."

Writing and recording

"The Arabs were not in the habit of reading and writing. But when Islam arrived on the scene, it brought the art of writing with it. The greatest need was the compilation of the Qur'ān. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* therefore turned his attention to writing from the very beginning. In our discussion on the battle of Badr, we mentioned that those of the prisoners of war who could not pay for their freedom were given the opportunity of buying their freedom by remaining in Madīnah and teaching people how to write. It is established from a narration of Abū Dā'ud that the education which was imparted to the people of Suffah included the art of writing. Hadrat ʿUbādah *raḍiyallāhu ʿanhu* used to teach writing together with teaching the Qur'ān."[1]

The effort of *Dīn* can be fulfilled in many ways. There is the moving about of *jamāʿats*, the education at *madāris*, delivering talks and lectures, and writing and compiling books. *Daʿwat* and efforts will be made according to whatever is needed at any given time. We

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[1] *Sīratun Nabī*, vol. 2, pp. 57-58.

consider it appropriate to quote a statement of Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* at this point.

> "Hadrat Maulānā said to an associate (who was attached with him in the *tablīghī* work and was especially occupied with writing books) on one occasion:
>
> "Until now, I did not like anything to be written about this *tablīghī* work and for people to call towards it through writings. In fact, I used to prohibit it...but now I say that people may write about it, and you yourself should write as much as you like."[1]
>
> "Although the benefits of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* teachings and instructions continued under all situations – whether on journey, at home, in public, in private, while seated, while lying down, etc. – only those who were present at the time could benefit from him. This is why he set aside certain times for the sake of teaching and instruction. In this way, people will be aware of the times, and those who wanted to join could come."
>
> "These assemblies were generally held in Musjid-e-Nabawī. There was a small

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[1] *Malfūzāt Hadrat Maulānā Muhammad Ilyās*, p. 114.

> courtyard in Musjid-e-Nabawī where Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* would occasionally sit. Initially, there was no specific place for him to sit. When outsiders would arrive, they would find it difficult to recognize him. So the Ṣaḥābah *raḍiyallāhu ʿanhum* built a small clay platform for him on which he used to sit, while they would sit in a circle in front of him." (Abū Dā'ūd, *Bāb al-Qadr*)[1]

> "The morning was set aside for these special assemblies. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* would seat himself after the *fajr ṣalāh* and fountains of spiritual blessings would gush forth. According to some narrations, he would remain behind after every ṣalāh and conduct an assembly."[2]

Assemblies of *dhikr* and *taʿlīm* used to be conducted in Musjid-e-Nabawī. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* would go to these assemblies and teach the people *dhikr* and ṣalāh.

> "Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* entered the musjid one day. There were two circles of Ṣaḥābah *raḍiyallāhu ʿanhum*. One was occupied in Qur'ān recitation, *dhikr* and *duʿā*. The other was engaged in

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[1] *Sīratun Nabī*, vol. 2, p. 138.

[2] *Sīratun Nabī*, vol. 2, p. 139.

academic discussions. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'Both are doing good works, but Allāh *taʿālā* commissioned me as a teacher.' After saying this, he joined the circle where knowledge was being discussed."[1]

"Hakam ibn ʿUmayr *radiyallāhu ʿanhu* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to teach us to say *Allāhu akbar* when we stand up for salāh, we must raise our hands to our ears, and not higher than our ears. We must then say:

سُبْحَانَكَ اللَّهُمَّ وِبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.[2]

"Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* narrates: 'Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to teach us the *tashahhud* just as he used to teach us the Qur'ān.' Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* said: 'Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught me the *tashahhud* while both my palms were between his palms. He taught me just as he used to teach us sūrahs of the Qur'ān.' He then spoke about the *tashahhud*. Hadrat Ibn Masʿūd *radiyallāhu ʿanhu* said: 'Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to teach

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[1] *Sīratun Nabī*, vol. 2, p. 141.

[2] *Hayātus Sahābah*, vol. 3, p. 197.

> us *fawātiḥ al-kalim*, or *jawāmiʿ al-kalim* and *fawātiḥ al-kalim*. He taught us the *khuṭbah* of ṣalāh and the *khuṭbah* of *ḥājat* (when in need).' He then spoke about the *tashahhud*."[1]
>
> "Ḥadrat Saʿd ibn Junādah *radiyallāhu ʿanhu* said: 'I was the first person of Ṭā'if to come to Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. I left the upper section of Ṭā'if early in the morning and reached Minā close to the time of *ʿaṣr*. I climbed the mountain, came down, then presented myself before Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and embraced Islam. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* taught me *Qul huwallāhu aḥad* (Sūrah Ikhlāṣ) and *Idhā zulzilat* (Sūrah Zilzāl). He then taught me these words:
>
> سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.
>
> And said: 'These are words which have an enduring effect.'"[2]

In emulation of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, the Ṣaḥābah *radiyallāhu ʿanhum* also used to occupy themselves in these activities of *dhikr*, teaching and learning.

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[1] *Ḥayātuṣ Ṣaḥābah*, vol. 3, p. 198.

[2] *Ḥayātuṣ Ṣaḥābah*, vol. 3, p. 199-200.

> "Hadrat Ibn ʿUmar *radiyallāhu ʿanhu* narrates: 'Hadrat Abū Bakr *radiyallāhu ʿanhu* used to sit on the pulpit and teach *at-tahīyyāt* just as a teacher teaches small children.' Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* relates: 'Hadrat ʿUmar *radiyallāhu ʿanhu* held my hand, taught me *at-tahīyyāt* and said with full confidence: 'Rasūlullāh *sallallāhu ʿalayhi wa sallam* had held my hand and taught me *at-tahīyyāt*, i.e.
>
> اَلتَّحِيَّاتُ لِلّٰهِ الصَّلَوَاتُ الطَّيِّبَاتُ اَلْمُبَارَكَاتُ لِلّٰهِ
>
> "'Abd ar-Rahmān ibn ʿAbd al-Qārī relates that he heard Hadrat ʿUmar *radiyallāhu ʿanhu* teaching the *tashahhud* to the people while he was on the pulpit. He was asking them to repeat after him:
>
> اَلتَّحِيَّاتُ لِلّٰهِ
>
> He then related a Hadīth similar to the previous one.[1]

Even the smallest things used to be corrected and rectified in these assemblies.

> "Aswad *radiyallāhu ʿanhu* narrates: Hadrat ʿAbdullāh *radiyallāhu ʿanhu* used to teach us *at-tahīyyāt* just as he used to teach us a

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[1] *Hayātus Sahābah*, vol. 3, p. 197-198.

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> sūrah of the Qur'ān. He was even particular about our pronunciation of *alif* and *waw*."[1]

The actions and facts which were taught in these assemblies used to be repeated so that they settle down correctly in the hearts.

> "Hadrat Anas *radiyallāhu ʿanhu* relates: 'We were seated near Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. (the narrator says) It is most likely that Hadrat Anas said that they were sixty of them [who were seated near Rasūlullāh *ṣallallāhu ʿalayhi wa sallam]*. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* would relate Hadīth to us, then proceed to his house for the fulfilment of his needs. [In his absence] we would take turns to revise the Hadīth. When we used to get up from there, it was as if the Hadīth was firmly planted in our hearts.'"[2]

Purification of the soul

From the above, we learn that after the tribes embraced Islam, not only were teachers sent to teach them, but particular attention was given to summoning them to Madīnah through *bayʿat-e-aʿrābī* and *bayʿat-e-hijrah*. This was done to enable them to acquire the blessings of

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[1] *Ḥayātuṣ Ṣaḥābah*, vol. 3, p. 198.

[2] *Ḥayātuṣ Ṣaḥābah*, vol. 3, p. 238.

Rasūlullāh's *ṣallallāhu ʿalayhi wa sallam* companionship. People endowed with knowledge and experience are fully aware of the fact that training and purification of the souls are more effective and long-lasting when this is done by remaining in the company of a person.

As mentioned previously, this is why each person was invited to come to Madīnah. Ḥaḍrat Maulānā Muḥammad Yūsuf Ṣāḥib *raḥimahullāh* says:

> "...all the work was done entirely in Madīnah. No matter where a person embraced Islam, he would be summoned to Madīnah. This city thus became a place where people would leave their own families and tribes, and settle down here...The residents of Madīnah had to make arrangements for their food, drink and shelter. This now became a place where the emigrants (*muhājirūn*) and local residents became equal."[1]
>
> "The aim was to prepare a group of people who were not only aware of the orders and prohibitions of the Sharīʿah, but were fully immersed in the Islamic dye by virtue of remaining in Rasūlullāh's *ṣallallāhu ʿalayhi wa sallam* service by night and day. These people's mannerisms, character,

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[1] *Tadhkirah Ḥaḍratjī Maulānā Muḥammad Yūsuf Kāndhlawī*, p. 141.

https://www.pathagar.com

> manner of speech, moving about, remaining stationary, words and deeds – every single thing – must be illuminated by the teachings of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. In this way, they can be an example and excellent model for the entire country. This is why a group would come from each tribe, remain in Rasūlullāh's *ṣallallāhu ʿalayhi wa sallam* company, and be illuminated by his teachings."[1]

The system of general education was described previously under the heading "system of education". In addition to this, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* used to pay special attention to the purification of the hearts and cleansing of the souls. The author of *Sīratun Nabī* writes in this regard:

> "After the ṣalāh, an assembly would be conducted in which talks, words of advice, and similar specific matters were discussed. But apart from these times, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* would hold special assemblies for the explanation of matters related to the mind and heart. The Aḥādīth describe these assemblies with the following words:

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[1] *Sīratun Nabī*, vol. 2, p. 56.

كان يوما بارزا للناس (سنن ابن ماجه، ص٢٢)

> "Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* would generally appear before the people on a certain day."[1]

In these special assemblies, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* would deliver eloquent speeches which would cause the hearts to be affected. Abū Dā'ūd *raḥimahullāh* narrates from ʿIrbāḍ ibn Sāriyah *raḍiyallāhu ʿanhu* who said:

وعظنا رسول الله صلى الله عليه وسلم يوما بعد صلوة الغداة موعظة بليغة ذرفت منها العيون ووجلت منها القلوب.

> "One morning after the *fajr ṣalāh*, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* delivered an eloquent speech to us, which caused our eyes to shed tears and our hearts to tremble."[2]

Importance given to *dhikr*

Under the heading "system of education" we described how matters related to *Dīn* were taught. In the course of these lessons, they were also taught *dhikr* and the words of *dhikr*.

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[1] *Sīratun Nabī*, vol. 2, pp. 139-140.

[2] *Sīratun Nabī*, vol. 2, p. 139.

"Hadrat Saʿd ibn Junādah *radiyallāhu ʿanhu* said: 'I was the first person of Tā'if to come to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I left the upper section of Tā'if early in the morning and reached Minā close to the time of *ʿasr*. I climbed the mountain, came down, then presented myself before Rasūlullāh *sallallāhu ʿalayhi wa sallam* and embraced Islam. Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught me *Qul huwallāhu ahad* (Sūrah Ikhlās) and *Idhā zulzilat* (Sūrah Zilzāl). He then taught me these words:

سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.

And said: 'These are words which have an enduring effect.'"[1]

"Hadrat ʿAlī ibn Abī Tālib *radiyallāhu ʿanhu* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to me: 'Do you want 5 000 goats or should I teach you five words with which you will be successful in your *Dīnī* and worldly affairs?' I replied: 'O Rasūlullāh! 5 000 is too much. You rather teach me the five words.' He said: 'Say:

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ، وَوَسِعْ لِيْ خُلُقِيْ، وَطَيِّبْ لِيْ كَسْبِيْ، وَقَنِّعْنِيْ بِمَا رَزَقْتَنِيْ، وَلَا تُذْهِبْ قَلْبِيْ إِلَى شَيْءٍ صَرَّفْتَهُ عَنِّيْ.

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[1] *Hayātus Sahābah*, vol. 3, p. 199-200.

“O Allāh! Forgive me my sins, give me expansion in my character, purify my earnings, make me content with whatever You give me, and do not allow my heart to incline towards something which You turned away from me.”

“Hadrat ʿAbdullāh ibn Jaʿfar *radiyallāhu ʿanhu* used to teach these words to his daughters, instruct them to say them, and explain to them: ‘I learnt these words from Hadrat ʿAlī, and he said to me that Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to say them when he experienced anxiety over any matter and it weighed heavily on him.”

لَا إِلَهَ إِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ، سُبْحَانَهُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِيْنَ، وَرَبُّ الْعَرْشِ الْعَظِيْمِ، وَالْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ.

“There is none worthy of worship except Allāh, the most forbearing, the most affectionate. Glory to Him. Blessed is Allāh, the Lord of the worlds, and the Lord of the Mighty Throne. All praise is due to Allāh, Lord of the worlds.”

“Hadrat ʿAbdullāh ibn Jaʿfar *radiyallāhu ʿanhu* narrates: Hadrat ʿAlī *radiyallāhu ʿanhu* said to me: ‘O my nephew! I will certainly teach you some words which Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught me. The person who says them at

the time of his death will enter Paradise. They are:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ – three times. اَلْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ – three times, and:

تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

"Blessed is He in whose control is the kingdom. He gives life and causes death, and He has power over everything."[1]

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* assembly of *dhikr*

Hadrat Shaddād ibn Aūs *radiyallāhu ʿanhu* narrates, and Hadrat ʿUbādah ibn Sāmit *radiyallāhu ʿanhu* who was present at the time affirms what he says:

كنا عند النبي صلى الله عليه وسلم فقال هل فيكم غريب يعني أهل الكتاب، فقلنا لا يا رسول الله. فأمر بغلق الباب وقال: ارفعوا أيديكم وقولوا لا إله إلا الله، فرفعنا أيدينا ساعة، ثم وضع رسول الله صلى الله عليه وسلم، ثم قال: الحمد لله، اللهم إنك بعثتني بهذه الكلمة وأمرتني بها ووعدتني عليها الجنة، وإنك لا تخلف المعياد. ثم قال: أبشروا، قال الله عز وجل: قد غفر لكم.

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[1] *Hayātus Sahābah*, vol. 3, pp. 198-199.

> "We were with Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* when he asked: 'Is there any outsider – i.e. anyone from the people of the Book (Jews and Christians) – among you?' We replied: 'No.' He ordered for the door to be closed, and said: 'Raise your hands and say: '*Lā ilāha illallāh*'. We raised our hands for some time (and continued reading this *kalimah*). Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* then lowered his hands and said: 'All praise is due to Allāh. O Allāh! You sent me with this *kalimah* and ordered me (to convey it, and repeat it [as a *dhikr*]). You promised me Paradise for it, and surely You do not go back on Your promise.' Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* then said: 'Glad tidings. Allāh *taʿālā* has certainly forgiven you.'"[1]

This Ḥadīth is also quoted in *Ḥayātuṣ Ṣaḥābah* vol. 3. Shaykh al-Ḥadīth Ḥaḍrat Maulānā Muḥammad Zakarīyyā *raḥimahullāh* writes in his commentary to it:

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[1] *Dhikrullāh ke faḍā'il wa masā'il*, pp. 397-398.

رواه أحمد بإسناد حسن والطبراني وغيرهما كذا في الترغيب، وقال الهيثمي رواه أحمد فيه شداد بن داؤد وقد وثقه غير واحد وفيه ضعف وبقية رجاله ثقات، قلت رواه الحاكم في المستدرك، وقال الذهبي راشد ضعفه الدارقطني وغيره وثقه رحيم، انظر إلى حياة الصحابة، الجزء الثالث، ص٢٥٣، وبلوغ الأماني الجزء الثالث عشر، ص ٢١٣-٢١٤، وفضائل الذكر، ص٧٣.

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"The Sufis use this Ḥadīth as a proof to support the practice of the *mashā'ikh* when they dictate and teach *dhikr* to their *murīds*. It is stated in *Jāmiʿ al-Uṣūl*: It is established that Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* dictated *dhikr* to the Ṣaḥābah *raḍiyallāhu ʿanhum* in groups and individually. The above Ḥadīth is presented to prove how he dictated *dhikr* to a group. In the above case, the instruction to close the door was issued to complete the attention and focus of those present. This is why he asked if there was any outsider present. Although the presence of an outsider would not have distracted Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, there was a possibility of those who were present being distracted."[1]

"'Allāmah Aḥmad ar-Raḥmān al-Bannā' writes in his commentary to the above Ḥadīth:

وفيه دلالة على استحباب رفع اليد عند قول لا إله إلا الله، وجواز قولها جماعة، والظاهر أن هذا أصل اجتماع الناس على الذكر بقول لا إله إلا الله، والله أعلم.

"This Ḥadīth shows that it is desirable to raise the hands when saying *Lā ilāha*

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[1] *Faḍā'il-e-dhikr*, p. 74.

> *illallāhu.* It also proves the permissibility of saying it collectively. Obviously, this Ḥadīth is a basis for people saying *Lā ilāha illallāhu* collectively." (*Bulūgh al-Amānī*, vol. 3, pp. 213-214)[1]

It will not be incorrect to say that this Ḥadīth is the basis for the *khānqāh* system.

Ḥaḍrat Shaykh's dream concerning the establishment of *khānqāhs*

We hope that the above subject matter would suffice to understand the importance and need for the *khānqāh* and *khānqāh* system. It seems that even this *khānqāh* system will now become widespread through the great effort of *daʿwat wa tablīgh*. Ḥaḍrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh* made reference to this in his *Malfūẓāt*. We are concluding with an article of Ḥaḍrat Shaykh al-Ḥadīth [Maulānā Muḥammad Zakarīyyā] *raḥimahullāh* with regard to the establishment of *khānqāhs*. Ḥaḍrat Shaykh al-Ḥadīth *raḥimahullāh* relates one of his dreams:

> "I saw Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* in a dream, and Ḥaḍrat Gangohī *raḥimahullāh* was seated next to him. He complained to Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* by saying: 'Zakarīyyā has an ardent yearning to present himself before

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[1] *Dhikrullāh ke faḍā'il wa masā'il*, p. 398.

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you. But my heart desires for some more work to be taken from him.' Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said: 'Yes, although he is really yearning to come here, my heart also desires for some more work to be taken from him.'"

Hadrat Shaykh *raḥimahullāh* said: "I was really astounded after seeing this dream because I was not worthy of doing any work. I wasted my entire life in futility. What work can I do now? And what should I do about my yearning to present myself before Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*? After a few days, I remembered an incident about my uncle (Hadrat Maulānā Muḥammad Ilyās Ṣāḥib *raḥimahullāh*). When my uncle came to Madīnah Munawwarah, he decided to settle down here. He was instructed from the Raudah-e-Aqdas (the blessed grave of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*): 'Go to India, work will be taken from you.' My uncle related to us: 'I remained worried for many days and thought to myself: 'I do not know how to speak, I do not know how to write. What work will a weak person like me do?' When Maulānā Sayyid Aḥmad Ṣāḥib Muhājir Madanī *raḥimahullāh*, the elder brother of Hadrat Shaykh al-Islam [Husayn Aḥmad] Madanī *raḥimahullāh*, saw him after a few days in this worried condition, he said to him: 'What is there to be worried about? You were not instructed to go and

work. Rather, you were told that work will be taken from you. The one [Allāh] who wants to take work from you will take it Himself.' My uncle was consoled by this, returned to India, and the work of *tablīgh* commenced. And – *māshā Allāh* – it really progressed.

I thought to myself: I was not instructed to do work. Rather, I was told that work will be taken from me. I pondered over this for some time, and after a few days, the thought came to me that the line of *dhikr wa shughl* (*dhikr* and spiritual exercises) has been broken. Most of the *khānqāhs* of India and Pakistan are not inhabited any more. This is probably what Hadrat Gangohī *rahimahullāh* was referring to [in the dream related above]. *Dhikr wa shughl* was an important preoccupation of his *khānqāh*. When he lost his eyesight, *dhikr wa shughl* had replaced his occupation of teaching. This is why the importance of *dhikr* dawned upon me. This is why, despite my personal preoccupations and physical disabilities, wherever I promised to go and establish a *khānqāh* – whether in London or Pakistan, and now in Africa - I try to go there. Allāh *taʿālā* may well cause this work to progress, and if this is what Hadrat [Gangohī and Rasūlullāh *sallallāhu*

> *ʿalayhi wa sallam*] had meant, then some good will come out of it."[1]

Nevertheless, the path of *taṣawwuf* and *sulūk* has been – for thousands of years - a means of creating the effulgence of conviction in the *ummah*. We quoted the words of Ḥaḍrat Nuʿmānī *raḥimahullāh* in this regard at the beginning of this book:

> "For over 1 000 years, the most righteous level of the *ummah* of Muḥammad *ṣallallāhu ʿalayhi wa sallam* has unanimously stated that this system (known as *sulūk wa ṭarīqah*) is authentic as regards its principles, and successful in the results it produces."[2]

Our three elders of *tablīgh* took benefit from this line [of *taṣawwuf*] for their work of *daʿwat*. The system of *taṣawwuf* has been moving ahead through *ijāzat-e-bayʿah* (permission to induct *murīds*) and *khilāfat*. Ḥaḍratjī Thālith [Maulānā Inʿāmul Ḥasan Ṣāḥib] himself has many *khulāfā'* and *mujāzīn*. There are thousands others who have *ijāzat* and who – based on how much Allāh *taʿālā* inspires them – are guiding Allāh's servants and serving them in this field. All praise is due to Allāh *taʿālā*.

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[1] *Tadhkirah-e-Shaykh*, pp. 117-118, as quoted in *Siqālatul Qulūb*, pp. 128-129.

[2] *Dīn wa Sharīʿat*, p. 246.

Banglā Wālī Musjid, the centre of our hopes

As mentioned previously, Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* had set his sights set on the type of work done in Musjid-e-Nabawī for his own efforts. Details in this regard were provided previously, viz. it had a system of education and imparting knowledge, and also activities related to *daʿwat wa tablīgh*. Among these activities, our elders gave preference to purification and reformation (*tazkiyah wa ihsān*), and made this the soul of their efforts. May Allāh *taʿālā* enable all three efforts (studying and teaching, *tazkiyah wa ihsān*, and *daʿwat*) to proceed ahead at one and the same time until the day of Resurrection, and there must be no conflict among these three. It is only the conglomeration of these three departments which can guarantee the guidance of the *ummah* and the world; and bring about unity and harmony in the *ummah*.

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Al-hamdulillāh, all thanks are due solely to Allāh *taʿālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest *duʿā'* to Allāh *taʿālā* to accept this translation, and to make it a means for my salvation in this world and the Hereafter

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform

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me of them so that these could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ

Was salām
Mahomed Mahomedy
8 Rabīʿ al-Awwal 1433 A.H./31 January 2012
Durban, South Africa.